MENOLOGY

OF THE

ENGLISH-SPEAKING ASSISTANCY

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THE SOCIETY OF JESUS

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The Editor of this work submits himself in heart and spirit to all the decrees of the Holy Roman Church, in respect of the titles of Saint *and of* Blessed, *as also of the record of any virtues or miraculous events which have not received the sanction of the sovereign authority of the Vicar of Jesus Christ.*

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THE SOCIETY OF JESUS

ENGLISH-SPEAKING ASSISTANCY:

COMPRISING THE PROVINCES OF ENGLAND, IRELAND, MARYLAND AND MISSOURI, TOGETHER WITH THE MISSIONS OF CANADA AND NEW ORLEANS.

VOLUME I.

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PREFACE.

THE recent publication of a general Menology of the Society in different series, each bearing the title of the particular Assistancy to which the lives recorded in it belong, has suggested the combining of the Provinces which form the English Assistancy, under the comprehensive title of a Menology of the English-Speaking Assistancy. In preparing this composite Menology, application has been made to the Superiors and historians of each Province treated of, and as Canada now forms part of the British Dominions, the records of the noble army of French Missionaries and Martyrs who have evangelized that country and watered it with their blood are also included.

Besides thanking the various Fathers who have kindly supplied information, an especial acknowledgment is due to the compiler of the Menologies of the French and German Assistancies, for the favour readily granted of being permitted to complete with the aid of these the historical notes derived from other sources.

The only point on which the present Menology differs from those lately issued, is in the absence of the list of references appended to each particular Life. These have been omitted partly because they appear less necessary in a work chiefly intended for

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reading in our Refectories, but mainly because the matter given is in every case drawn from the well known and well accredited historians of the Society, from Annual Letters, from Province Catalogues and Summaries of Deceased Fathers, from Brother Foley's *Records*, and from Dr. Oliver's *Collectanea*. In respect of the United States, the additional sources of research have been the *Maryland Incunabula*, and *Fragmenta*; the *Anglo-Maryland Collection*; the *Woodstock Letters* and the *Woodstock Archives*; the *Georgetown College Manuscripts*; and the *New York Papers*. Should any further information be sought by the student, he can follow out the copious references given in the *Records of the English Province*, by Brother Foley, and those appended to each Life in the German and French Menologies.

The object has been to provide within each month sufficient matter for public reading on every day throughout the year, and therefore the date of commemoration does not in every case coincide with that on which the death occurred, but the latter is always indicated, if known. This Menology does not undertake to pass beyond the limit of the year 1840. Each volume closes with an Index of Names for the successive months; and the second volume contains in addition an alphabetical list of names for the whole year.

MENOLOGY

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SOCIETY OF JESUS.

THE ENGLISH-SPEAKING ASSISTANCY.

JANUARY.

1. Father Thomas More, brother of the historian of the English Province of the Society, was born in Cambridgeshire, in the year 1586, and was sent to the English College, Rome, for his higher studies; he was admitted among the scholars of the Pontifical College on October 15th, 1601, at the age of fifteen. After his ordination, in 1609, he left for England, and shortly afterwards entered the Society, in which he laboured for about four years on the Mission. He devoted himself especially to the care of the poorer Catholics, never using a horse, but making all his visits on foot. Having been seized by the heretics, he was cast into prison, and condemned to exile for life. Shortly before his death, he was sent to make his Tertianship at Ghent, but Providence had ordained that this retirement should be in his regard a preparation for death. On returning from a mission to the English Catholic soldiers, he was attacked with excruciating internal pains, which cut short his life within a very few days. He bore his extreme sufferings with the utmost patience and resignation, and, after making a general confession, died in the beginning of January, 1623, at the early age of thirty-seven.

2. Brother William Heigham, a temporal coadjutor, whose sister, Mrs. Ann Line, was martyred at Tyburn, is described by Father Gerard as a convert disinherited by his father on entering the Church, at which time he was supporting a priest of the name of Thomson, who died a martyr for the Faith, and whose death Father Gerard witnessed. Brother Heigham was soon after seized and imprisoned in Bridewell, and put to hard labour under the lash. Father Gerard visited him in prison, and found him toiling at the tread-mill, all covered with sweat. On recovering his freedom, he hired himself out as a servant to a gentleman whose wife was a Catholic, and whose son was placed under his care as a private pupil. He afterwards passed into Spain as a lay-brother, where he became known to Father Gerard, and gave to him a long and interesting history of his vocation.

January 2.

1. Father Leonard Hyde, a native of Berkshire, was admitted into the Society shortly before his death, after he had long and often petitioned to be admitted, but had been refused on account of age and ill-health. His strong desire to enter the religious life is clearly shown in his attempt to join the severe Order of the Carthusians, at Mechlin, though his strength did not correspond to his will. He had rendered great service to the Catholic cause by the many labours and imprisonments which he underwent throughout a long life with unfailing readiness and zeal. After completing his studies at Douay, and being ordained at Cambray, he was sent to Rome in 1577, when the newly-founded English College was placed under the care of the Society. In 1580, he accompanied Fathers Parsons and Campion to England, and two years afterwards was seized in London and imprisoned, first in Newgate, and then successively at Wisbeach and in the Tower. Father Hyde, though then a secular priest, gave signal proof of his friendly feelings towards the Society

by signing the agreement that put an end to the Wisbeach "stirs." These were caused by opposition to the desire of eighteen of the priests to render their imprisonment as great a help to their sanctification as possible, and by their success in obtaining the appointment of a Superior to regulate their life as in Community. He was banished from the country, but returned to it in 1604. In 1608, he died, a venerable Confessor for the Faith.

2. Father John Knatchbull, generally known by the name of Norton, was born in 1571, and belonged to a very ancient Kentish family, many of the members of which became Religious. His name is mentioned in a list of the Douay clergy as having left that College for Rome in 1609, for the purpose of teaching, and again, in 1616, as having gone from Douay to reside in the English Monastery at Brussels. At this time, he was Vice-President of Douay, appointed to that office by the President, Dr. Worthington. The Annual Letters for 1618, during which year he joined the Society at Louvain, speak of him as already a distinguished man, a priest, and Doctor of Theology. He had always been remarkable for his devotion to the Blessed Virgin conceived without sin, and, when chosen to be third Prefect of the Sodality of the Immaculate Conception, he had presented to it a very valuable statue of the Blessed Virgin, carved out of the oak of Montacute, besides making other offerings in her honour. Our Lady, not to be outdone in generosity, repaid his devotion a hundred-fold, by giving him a vocation to a religious life in the Society. In 1621, Father Knatchbull was Professor at Brussels, and Procurator there of the English Province, at which time he rendered great service to the English Convents at Brussels and at Ghent. In 1625, he was made third Rector of the Tertianship erected at Ghent five years before, and in 1628, was Procurator of the English Province at Madrid, where he also acted as Confessor to the Queen of Spain, and possessed a widely extended influence. He died at Madrid, probably in some year between 1628 and 1632, as his name disappears from the Catalogues after this latter date.

January 3.

1. In the year 1615, at the age of fifty-one, died Father Robert Jones from injuries received when hastening at night to baptize a sick babe. He was born in Shropshire, probably at Oswestry, and was called the "Apostle of Wales," having spent the greater part of his missionary life in the districts of North and South Wales, and having been the principal founder of the College of St. Francis Xavier, which then embraced North and South Wales. He entered the Society in Rome in 1583, was sent to England in 1594, and made his Profession in 1603, becoming afterwards Vice-Prefect of the English Mission. Besides writing in this capacity a circular letter to his brethren, he sent a long account to Father General Acquaviva, describing the miseries and difficulties of this country, and recommending that none be appointed to the Mission except men who are of solid piety, discreet, mortified, humble, and prepared to endure labour and privations. Such a man as this was Father Jones himself. The summer heats, the winter blasts, made no difference to him. In order to save himself from arrest, he often had to spend hours in the midst of frost and cold. To these hardships he added several bodily austerities, such as frequent fasts, disciplines, poor diet, watching, and sleeping on the ground. Whatever time he could spare from the duties of his ministry, he devoted to the contemplation of divine truths, and especially the mystery of the Most Holy Trinity. A second accident which befell him hastened his death, and at the words, in the Prayers for the agonizing, "Come to his aid, ye angels of God," &c., he calmly breathed his last.

2. Father Alexander Strachan was the eldest son of the sixth Baronet of that name. He early in life joined the noble army of Confessors, who, turning aside from the honours and self-indulgences of the world, readily and

cheerfully devote themselves to a life of labour and hardship. He spent many years in constant work and activity for the love of God and the good of souls, passing along from one field of missionary toil to another. Wherever he went he was universally esteemed and beloved for his solid and unaffected virtues, and his most amiable disposition. In his old age he retired to the English College at Liege, and ultimately died there on the 3rd of January, 1793. His only brother, Robert, succeeded to the title, a man of unblemished integrity and high religious virtues. He died at Exeter, on the 3rd April, 1826, at the age of eighty-nine, and was buried at St. Nicholas' Chapel in that city. The title then became extinct.

3. Father John Salisbury, a Welshman, entered the Society in 1604, after having been already a zealous priest upon the English Mission, and was made a Professed Father in London, during 1618. He was associated with Father Robert Jones as founder of the Welsh Mission, and succeeded him as its Superior, dying in that office, in the year 1625. Besides composing several works of piety, he translated Bellarmine's larger Catechism into Welsh, which was printed at the English Province Press, St. Omers College.

January 4.

1. On the 4th of January, in the year 1630, died Father Nicholas Smith, at the age of seventy-two, a Professed Father and Superior of the Lincolnshire District. He had been admitted into the Society in 1578, but during the following year was obliged to leave through bad health, being sent home for his recovery. After some delay through sickness, he returned to Rheims in 1582, and was ordained at Laon, leaving soon after for England. He was imprisoned in the King's Bench, in 1587, from which he was set free, and having sufficiently recovered his health, he was again received into the Society

in 1592, and appointed Minister at St. Omers for four years, and afterwards Professor at Douay. Being then summoned to Rome, he became Socius to Father Robert Parsons, and wrote an excellent letter of advice to some Fathers setting out for the English Mission. He did good service both as a missioner and a writer.

2. Father James Harrison was born in Ireland, in the year 1678. He entered the Society in Spain, took the four vows of his Profession in 1713, and died at Santiago, in January, 1724. He studied at Santiago and Salamanca, and was afterwards appointed Professor of Rhetoric. He became Rector of St. James', Compostella, from 1712 to 1724, the year of his death. During this period he converted many Protestants, and was held in great esteem by the people as a man of signal prudence, zeal, and energy, having fulfilled the duties of his post with singular success. When announcing his death, a Spanish Father delivered an eloquent eulogium on his character and work; some of his letters still exist at Salamanca.

3. At Clongowes Wood College in Ireland, on the 4th January, 1822, died Brother Robert Sherlock, a lay-brother. He was a man of great innocence and saintliness of life, and was remarkable for his obedience and for his charity towards the poor. To help them in their necessities, he scraped together every little fragment of food he could find, and gave it to them. He was most fervent in every practice of piety. Being asked in his last illness whether there was anything he desired, he raised his eyes to heaven, and said, "What can I desire except to enjoy God in Heaven." He died on the Octave of the feast of the Holy Innocents, towards whom he had always manifested a special devotion, and whom he had sought to imitate in the religious simplicity that characterized him in his every action.

January 5.

Father Peter Joseph de Clorivière, known in England as Father Rivers, was born at St. Malo, in France, on June the 29th, 1735. He entered the English Province at Watten in the August of 1756, and was professed of four vows on the 15th August, 1772. Four years after his ordination at Liege, in his second year's theology, he had been appointed Socius to the Master of Novices at Ghent in 1763; and in 1771 became, for many years, Confessor to the English Benedictine Nuns at Brussels. From his youth, Father Clorivière had been troubled with an impediment in his speech, which seemed likely to be a bar to his efficiency as a Missioner, besides being the occasion of much humiliation to himself. For the first eighteen years of his religious life he was also subject to temptations very painful to one of angelic purity, and often suffered from great depression. Yet he rapidly advanced from virtue to virtue at the expense of many an heroic interior struggle. The suppression of the Society seemed to cut short his career of modest usefulness, and he was on the point of leaving the country, and going to the assistance of his great friend, Father Carroll, in the New World, when God gave him to understand that he had important work for him to do at home. The nature of this soon developed itself, he was chosen to take a very active part in the subsequent restoration of the French Province, and to be the founder of the pious Society of the Priests of the Sacred Heart of Jesus, as well as that of the Daughters of the Immaculate Heart of Mary, known in England as the "Filles de Marie." During the Reign of Terror, Father Clorivière seems to have remained in hiding in Paris, giving himself up to prayer and spiritual writing, saying Mass every day, and going out under the protection of the night to carry the sacraments to the sick and dying, and to instruct and console them. After this time he

must have managed to escape over to England, as the "Records" of the Province state that he lived for some years at Kensington, and that he returned afterwards to France. The despotic vigilance of the French Empire, however, discovered and shut him up in the prison of the Temple with such rigour that even Pius VII. himself could not obtain his release when present in Paris for the coronation of Napoleon. Yet "the word of God was not bound," and the Father still communicated with the spiritual families that God had given him.

When, at the age of seventy-nine, he felt an ardent desire to join his brethren of the Society in Russia, Father General Brzozowski, who held him in high esteem, wrote, in 1814, to tell him of the speedy restoration of the Society, and soon after he re-entered it in the French Province. During the following year the General sent a letter to Father Marmaduke Stone, the English Provincial, earnestly entreating him to send over Father Charles Forrester (or Henry), an old fellow *émigré* of Father Clorivière, who was seriously ill and failing in strength, adding the words, "if he dies, all hope for the Society in France will be gone." The good Father, however, survived his sickness for a year or two, and died in Paris, in the January of 1820. In the manner of his death God rewarded his ardent devotion through life to the Blessed Sacrament, and to the Sacred Heart, for he expired suddenly while kneeling in prayer, and leaning up against the altar rail. On February 5th, Father Charles Plowden, the Provincial, wrote to Father Hughes: "Old Father Peter died a few days ago in Paris in the presence of the Blessed Sacrament as he had always desired. We ought to pray for him, because he was for so many years a member of our Province." In 1787, Father Rivers, as the late Dame Mary English, of St. Scholastica's, Teignmouth, styled him, fully and happily reconciled to the Church, though under great difficulties, an English peer, Viscount Montague, who died at Brussels, after several years of apostasy, as the records of that convent testify.

January 6.

Father Andrew White, a very distinguished member of the Society, was born in London, in the year 1579, and was, in 1633, sent out to found the Maryland Mission, of which he became the Apostle, and was twice appointed its Superior. He was educated at Douay and at Seville, and, after his ordination, was sent into England, where he was soon arrested, committed to prison, and banished for life in 1606. During the following year he joined the Society at Louvain, passed again into England, and made his Profession in 1610. He worked as a missioner in England, in the Suffolk District, becoming afterwards Superior in Devonshire. He was then recalled a second time to fill the various important posts of Prefect of higher studies, Professor of Dogmatic Theology, Scripture, Hebrew, and Greek in our Colleges at Liege, Valladolid, and Seville. As Professor of Theology, his authority at Louvain is found quoted along with that of Lessius and other prominent men of the time. The religious spirit which animated his learning is witnessed to by a grave Father, who, when referring to him and to Father Henry More in a matter of great practical consequence, writes to Father General Caraffa: "Seldom do we see learned men, although pious, impelled by the force of argument to relinquish their opinions; but very often have these done so in the spirit of obedience to their Superiors." Father White returned to England after his term of teaching was finished, and was sent into Hampshire. He had petitioned Father General during four years for permission to evangelize the American colonies, and his Provincial, Father Blount, was instructed to select for the founders of the Maryland Mission those men who not only desired so perilous a service, but who also exhibited such virtue, prudence, and zeal that their successors need but follow in their footsteps as a safe path for the future. Accordingly,

Father Blount selected Father White for this responsible charge. After working among the Indians, and composing a grammar, dictionary, and catechism in their language, he was carried off to England by the Parliamentarians, and cast into Newgate prison, where he added voluntary austerities to the rigours of imprisonment. He was acquitted on the plea of being in the country against his will, but was again banished for life. Returning to Belgium, he earnestly begged to be sent once more into Maryland, but for this his age and ruined health rendered him unfit. He was allowed, however, to return to England as a Missionary at the age of 65, and after serving for some years as chaplain to a private family in Hampshire, he died there on the 6th of January, 1656. Father Nathaniel Southwell described him as a man "no less remarkable for sanctity than for learning; living often on bread and water, and then breaking his fast only in the evening. While suffering from severe bodily infirmities, he bore himself always like one in good health, and in all his external relations left such an impression on those who dealt with him, that persons well experienced in spiritual things declared, if ever they had seen a living saint, Father White was assuredly one." He composed, when in England, several works in the interest of his distant mission.

January 7.

1. Father Stephen Rice, who died in Dublin on the 7th of this month, in 1699, at the age of seventy-four, was a native of Dingle. Born in 1625, he entered the Society at Kilkenny in 1648. After completing a portion of his studies on the Continent, he returned to the Irish Mission in 1662, and in 1666 was living in the vicinity of Ross, where for a time he kept a boarding-school, was engaged in preaching, catechizing, &c., and also occasionally acted

as parish priest. In due course he became a Professed Father and Superior of the Residence in Dublin, in 1672, a post for which he was again strongly recommended in 1677, by its Rector, Father Kelly. The Venerable Archbishop Plunkett's estimate of the merits of this good Father, addressed to the General, Father Paul Oliva, presents many points worthy of imitation. The Archbishop praises him for "his learning, his disinterested and indefatigable zeal, his fervid eloquence, remarkable discretion, and profound religious virtue," adding in a second letter that he had all the modest diffidence of a novice, was a true son of St. Ignatius, and full of the spirit of the Institute. The Archbishop of Dublin held him in the same high esteem. Father Stephen Rice is the author of a full and complete account of the Irish Mission from the year 1669 to 1675.

2. On this day also died FATHER RICHARD THIMELBY, born in 1614, at Irnham, in Lincolnshire. He joined the Noviceship in 1631, and made his Profession in 1646. After teaching philosophy and theology at Liege for about sixteen years, he was sent to England, and laboured very diligently for the most part in his own county, where he was also Rector. In 1662, he appears to have been in Paris, where he acted as Procurator, and gave the Spiritual Exercises in spring and autumn to a convent in the city. From 1666 to 1672 he was Rector of Watten and Master of Novices, and was immediately after named Rector of St. Omers College, to which he was a great benefactor both spiritually and temporally. In this office he died in 1680, aged sixty-six. He wrote an able treatise on Purgatory, and also *Remarks on Stillingfleet.* The Annual Letters of the period pronounced him to be *Vir doctus et prudens, et amore Instituti excellens.*

January 8.

1. Born in Naburne in Yorkshire, during the year 1591, Father William Palmes made his earlier studies at St. Omers, and then went to the English College, Rome, in 1614. Having been ordained there four years afterwards, he entered the Society at Watten, in 1618, and was admitted to his solemn Profession on November 11th, 1631. In 1625, he is named as serving in the Residence of St. John the Evangelist, or the Durham District, where he remained for many years. A clergy list places him in Northumberland in 1632, but in 1649 he was missioner in Yorkshire, and two years after this was seized and put into prison, along with Fathers Taylor and Harris, on suspicion of their being priests. He must, however, have been soon liberated, as the Catalogue for 1655 names him again amongst the Yorkshire Fathers. Twenty years more having been devoted to ministerial work, Father Palmes died peacefully on January 8th, 1670, at a good old age. A great insight is given to his character by the beautiful *Life of Mrs. Dorothy Lawson*, of St. Anthony's, Newcastle, which he wrote, as her chaplain, and which has been recently reprinted. This biography manifests a most just and sympathetic appreciation of the rare vein of spirituality and religious observance which pervaded her whole interior and exterior life.

2. Richard Lynch, a Professed Father of the Society, was born in Galway, in 1611, and was educated at the Irish College of Compostella, where he entered the Society in 1630; his death took place at Salamanca, in 1676. He was famous both as a writer and a lecturer. He taught humanities for three years, philosophy for six, Holy Scripture for one, and theology at Valladolid and the University of Salamanca for twenty-five years, having been one of the first three Jesuits honoured there by the degree of

Doctor of Divinity. His eloquence in the Chair of Theology was so brilliant, subtle and forcible, that he was constantly urged by the acclamation of his hearers to prolong his lecture. He published five volumes on Philosophy and Theology, and two volumes of Sermons, besides leaving behind him twenty-four volumes of manuscripts.

January 9.

Father Jasper Haywood, born in London, in the year 1535, was, when a boy, one of the pages of honour to the Princess Elizabeth. At the age of twelve he was sent to Oxford, and afterwards elected Fellow of Merton College, a position which he resigned in 1558 through some difference with the authorities. He obtained his degree in the November of that year, followed by a fellowship at All Souls, which he gave up for conscience sake in the first year of Elizabeth. When he had been ordained, he went to Rome, and there joined the Society in 1562. After publicly teaching philosophy and repeating theology for two years, he filled the chair of Moral Theology and Controversy during seventeen years at the Jesuit College of Dillingen, in Bavaria, and was professed in 1570. He was versed in Hebrew, as well as other languages, and wrote a useful compendium of Hebrew grammar. Father Haywood's scholastic career ceased in 1580. Being specially selected by Gregory XIII. for the English Mission in terms of high commendation, he arrived in England with Father William Holt, and spent three months in Staffordshire, during which time he, with others, converted two hundred and twenty-eight persons to the Catholic Faith, and he was then appointed Father Parsons' successor as Superior of the English Mission. This position required Father Jasper to take part in the controversy, then raging between two sections of the clergy, in respect of a substitution of the canonical

fasts of the Church as regulated by authority from Rome, for the extraordinary severity of the ancient custom of fasting observed in England. It had been decided to leave the old observance undisturbed, but the new Superior, though in the right, had been pronounced imprudent and excessive in the zeal with which he attacked the rigorist party and sought to enforce uniformity upon them. It was deemed advisable to recall the good Father, and the vessel in which he embarked being driven back by a storm, he was arrested, put into chains, and consigned first to the Clink prison for seventeen months, and next to the Tower, where he endured great suffering from gout. Being banished in 1585, he proceeded to Dole, then to Rome, where he stayed four years, and next to Naples, where he was usefully employed, as far as his broken constitution would permit, until his death on the 9th January, 1598, at the age of sixty-three. The Annual Letters testify that he possessed in a remarkable degree the rare gift of tears, that even when advanced in years he would accept of nothing but the ordinary fare, and that he was most prompt in attending, at the sound of the bell, to whatever duty it summoned him.

January 10.

Father William Stanihurst, though of Irish parentage, was born in Brussels, in 1601, made his earlier studies in the same city under the Fathers of the Society, and entered the Novitiate at Mechlin, in 1617. During his youth he victoriously overcame the same assaults against the purity and innocence of his soul that St. Thomas Aquinas had to undergo, and it is said that our Lord granted to him an equal recompense for his fidelity to grace. He became a Professed Father, and died in Belgium, January 10th, 1663. He resided chiefly in Brussels, and for twenty-five years was a zealous preacher in the English and Flemish languages. For some time after the year

1630, he lived in the town of Louvain, and preached on holydays to the Community of St. Monica's Convent. He was a writer as well as a preacher, and was a man of great piety, modesty, and charity, insomuch that he was called by those who knew him, "the delight of his brethren, and the grace and ornament of religion." He devoted himself to the excellent work of forming for the members of the Congregation of the Blessed Virgin at Louvain a library of the best treatises on pious subjects, besides writing several with his own hand which he left behind him as monuments of his piety and industry. One of these books was in great request, and was translated into French, Spanish, Flemish, Dutch, German, Polish, and Hungarian. The plague having broken out in the city, he obtained leave to risk his life in attending upon the sick. After heroic acts of zeal and devotion, he himself was seized, and lay at the point of death. Upon making, however, a vow to St. Ignatius, he was suddenly cured. His only desire was to return to the care of his beloved sick, when the townsmen and magistrates of Louvain begged his Superiors to forbid his exposing himself to fresh dangers. In obedience to orders received he retired to Brussels, but as he valued his recovery simply for the sake of resuming his labours, he now turned his thoughts towards Heaven, and God speedily called him hither, that he might reward him for all his works of self-sacrifice and devotedness.

January 11.

Father Matthew Wilson, *alias* Edward Knott, was born of respectable parents, in the year 1582, at Catchburne, County Northumberland, and after studying at St. Omers, proceeded to the English College, Rome, in 1602, to complete his course of philosophy and theology. He was there ordained priest and entered the Society, and at the expiration of his noviceship was

appointed English Penitentiary at Loreto; after which he was professed of the four vows on September 30th, 1618. "Each year," we are told, "added to his reputation; indeed, he shone like a bright light by the fervour of his religious spirit, by his exemplary zeal and discretion, and by his superior talents and vigour of intellect." In 1622, he was sent upon the English Mission, and we hear of him in 1625 as serving in the Suffolk District, while eight years later his name is to be met with in the College of St. Ignatius, London, where he acted as Vice-Provincial to Father Richard Blount. He stood in the same relation to Father Henry More, in 1636, until he succeeded him in 1643, as full Provincial, at a very critical period. He was present at the eighth General Congregation of the Society, and took part in the election of Father Vincent Caraffa, as seventh General, in place of Father Mutius Vitelleschi. Father Matthew was possessed of a penetrating and subtle intellect, and it was remarked of him that he never spoke at the Congregation without adding some fresh light to the utterances of preceding speakers. The wisdom and ability, also, which he displayed in the government of his Province, led to his re-appointment on March 23rd, 1653, and he died in that office, at London, January 11th or 14th, 1656, aged seventy-four. He was buried in St. Pancras Churchyard. Feeble in constitution, but indefatigable in energy, he left to posterity many valuable works on theology and controversy as monuments of his erudition.

January 12.

On the 12th of January, in the year 1681, Father Thomas Wilkinson was poisoned, out of hatred for the Faith, while confined in Morpeth Gaol. He had for a long time escaped the efforts of the pursuivants to seize him, and greatly assisted and encouraged the Catholics in the neighbourhood of the secret place where he was obliged to hide himself. But he was at last

denounced by a traitor and committed to a foul prison in which squalor and privation soon reduced him to the last extremity. He, however, endured his cruel sufferings not only with silent fortitude and invincible patience, but in a spirit of the most lively joy and perfect union with his Divine Master, such abundant consolation being poured into his soul that when an opportunity of recovering his liberty presented itself, he refused to avail himself of it. One day the place of his confinement was assailed by a furious storm which overthrew the walls and wrecked the whole building. While his fellow-prisoners, who were thieves and vagabonds of the lowest class, were only too glad to make their escape, Father Wilkinson, following the example of St. Paul and Silas at Philippi, remained behind, and the storm having abated, gave himself up again the next day into the hands of his gaolers, in proof of his conscious innocence. He was a second time committed to the same prison and was at first treated with more humanity, though he continued to suffer much owing to his extreme poverty. After some months' confinement he was again indicted before the judge on the usual charges of high treason, and of being a priest and Jesuit. No witnesses appeared against him, but instead of being set at liberty, he was detained for further trial. His persecutors were so bitterly disappointed that they resolved to be revenged upon him in a different way.

Their prisoner falling ill, the gaol surgeon was summoned, a man of low character, and a sworn enemy of Catholics, more especially of Jesuits. Disguising his base intentions under an appearance of kindness, he promised to give his patient a speedy release from all his pain and suffering. His words were true enough, for within about four hours the Father expired in great agony and torture. The authorities attempted to persuade the public that Father Wilkinson had committed suicide, and on that plea denied his body Christian burial, and heaped every insult on his grave. But God doubly vindicated the innocence of His servant, for the surgeon was seized with sickness and having been found guilty of suicide was himself refused burial.

When, ten years afterwards, the body of the martyr was exhumed, it was found by Father Dicconson and by others perfectly incorrupt, and as fair and as flexible as that of a living person. Father Wilkinson was a Lancashire man, born in 1638, and he entered the Society on September 20th, 1667, when already in Holy Orders. In 1677 he was a missioner in the district of St. John's, Durham, and died at the age of 43.

January 13.

Father John Blackfan was born in 1560, at Horsham, in Sussex. Proceeding to Cambridge, he in due time took his degree there, and while a student bore a high character for integrity and candour. His conversion to the Catholic Church was very remarkable, having been instigated partly by a serious illness and the study of Catholic books, and partly by a vision or dream, in which he saw himself arraigned and condemned by our Lord on account of his delay in acting upon his convictions. As his dream directed, he went to a certain wood and there met an aged Marian priest who reconciled him to the Church. Escaping with difficulty from England in 1587, through a widespread fear of the Spanish Armada, he went first to Rheims and thence to the English College, Valladolid, where he completed his course of studies, was ordained, and then received into the Society in 1593, at the age of thirty-four. Being afterwards called to Rome, he did good service there as confessor in forming the minds of the youth of the English College to virtue, and in bringing them to a more conciliatory tone of feeling towards the Society, which several eminent scholars at that time embraced. Returning again to Spain, he was solemnly professed of the four vows and laboured in the College at Valladolid, with no less fruit than at Rome. As spiritual guide of Doña Luisa de Carvajal, he was the first to

direct her attention to the suffering English Catholics. Resolving to cross over to England in 1606, she obtained leave for Father Blackfan to accompany the party, and in 1612 he was arrested and committed to the Gatehouse Prison, on an accusation of plotting the assassination of the King. After a detention of about thirteen months, the Father was banished and became Vice-President of the English Mission at Brussels, and three years later, in 1615, he succeeded Father William Weston as Rector of Valladolid. After three years he was sent to Madrid as Vice-Prefect, whence returning into England, he laboured as a missioner in various districts, but especially in that of Lincoln, where he died on January 13th, 1641. The highest testimony to his worth is the history of his life. Father Blackfan was the author of the *Annales Collegii Anglorum Vallesoletani*, a most interesting account of St. Alban's College, Valladolid, now preserved at Ushaw.

January 14.

Father Humphrey Evans, who died at Pool Hall, Cheshire, on the 14th of January, 1679, aged eighty-two, was a native of Carnarvon. His parents were Protestants, and sent him up to Oxford for his studies; but alarmed at the lax morality of the students, he bade adieu to the University and crossed over to France. When twenty-two years of age, he was received into the Church, in Paris, thence he bent his steps towards Rome, became a member of the English College, was ordained priest in 1623, and left the city two years afterwards for England. Entering the Society, he made his noviceship upon the mission, and at the London Novitiate, Clerkenwell. He was professed in 1637, and cultivated the English vineyard with great fruit of souls for fifty-three years. During six years of this time he was Superior of St. Wilfrid's District, was twice Rector and also Procurator in Wales.

That principality possessed in him a priest of singular prudence and discretion, one who by long experience, gathered in the midst of many vicissitudes, had become very expert in dealing with the most difficult cases of conscience. He was also a strict observer of religious discipline, and kept certain special anniversaries in remembrance of the Divine favour accorded him—the day of his leaving Oxford, of his reception into the Church, of his arrival in Rome, his ordination, his entrance into the Society, and his Profession. At length the strain of a life spent amid so many dangers, sufferings, and persecutions, brought on an attack of apoplexy in his extreme old age. While he was quite bedridden, the pursuivants forced an entrance into Pool Hall, and rushing into his room dragged him out of bed, struck him with their fists, and threatened to shoot him, but the holy old man only kept repeating with a heart full of joy and courage: *Fiat voluntas Dei.* Three weeks afterwards he peacefully departed to receive the reward of his long life of toil and suffering.

January 15.

1. Father James Brent is recorded to have died at Wilna, in Lithuania, on January 15, 1637, at the age of fifty-two. He entered the Society when fifteen years old, and was subsequently advanced to the different posts of Professor of Philosophy, Preacher, Prefect of Studies, and ultimately Master of Novices. He had a wonderful gift for directing souls with extreme tact and discretion, and so drawing them to love God. Though not conscious of having ever committed any mortal sin, he was subjected to a violent assault from the evil spirit on his death-bed, and was heard to exclaim: "*Domine, vim patior, responde pro me.*" He observed to a Father who afterwards visited him: "How terrible a conflict I have had with the demon. He tempted me to blasphemy, but now, by the grace of God, I have conquered." This assault

having passed away, his countenance was suffused with a heavenly joy, and he expired in great peace, with the words, *Benedictus Deus in æternum*, on his lips. One of his favourite remarks to his novices was: "The more you are absent from yourselves, so much the more are you present with God," and this maxim was the rule of his own life. He had a supreme contempt for himself, and God recompensed him by admitting him into His holy embrace.

2. Father Francis Stephens was a member of a family of position in Cornwall. He was born in 1597, was converted by a Jesuit Father to the Church, and through his means was sent to St. Omers. After ordination he went to England, and appears as a novice-priest under the name of Gardiner in the Residence and Novitiate of Clerkenwell. Beloved for his piety and sincerity, he was very devout in praying for the holy souls in Purgatory, being confident of obtaining assistance from them in all dangers and difficulties. Nor was he disappointed, for happening to fall into the hands of the pursuivants while carrying Holy Viaticum to the sick, the officers searched him so closely that they stripped him to the shirt. Addressing the Blessed Sacrament, he exclaimed: "My Lord, save Thyself, because I can now do no more." At the same time he held the small pyx closed in his hand, and not one of his despoilers perceived it.

January 16.

On the 16th of January, 1661, Father Martin de Lyonne died in New France among the savage tribes in the district of Acadia. From his eighteenth year he had devoted his life to the wild and distant Mission of Canada, although his weak constitution seemed little adapted to bear the labours and hardships of such an undertaking. His Superior, however, seeing how ardently he desired to serve God and the Cross without any

thought for himself, allowed him to essay what he could do, until his strength seemed to be succumbing altogether. His return to France being decided upon, the Venerable Mary of the Incarnation wrote to tell her son of his intended arrival, accompanied by one of his missioners, and describes them as having passed through a living martyrdom of crosses and sufferings. At his own earnest entreaties, however, the order sent to him was recalled, and God rewarded his heroic zeal by suddenly restoring him to perfect health. He continued to follow the way of the cross for seventeen years more, and then crowned the work of his life by a death worthy of his courage and self-devotion. In 1660 a pestilent disease broke out amongst the savages of Acadia, and being alone he was surrounded on all sides by the sick and the dying. He prayed that his life might be spared in order that he might be able to attend each one in succession, and fortify them by the holy sacraments. His prayer again was heard, and though struck down himself by the disease, he had survived all its victims. At the time of his seizure he was told that a dying man at some considerable distance was calling out for his help. Strengthened for this final effort by his ardent faith and charity, he set out at once across the snows, and in trying to pass over a half-frozen torrent he fell through the ice into the stream below. Heedless of his wet clothes and the deadly poison in his veins, he thought only of reaching the dying man while still alive, and within two days yielded up his own life into the hands of God, rejoicing that he had been permitted to save yet one soul more.

January 17.

1. John Spencer, a Professed Father of the Society, and a very distinguished controversialist, was born in Lincolnshire, in the year 1601. In 1636, he was a missioner and preacher at Watten, then missioner in his own county, and in 1642, Professor of Moral Theology at Liege. He was

at that time assigned to the Belgian Province, and became missioner at Antwerp. In 1658, he was sent back into England and named Superior at Worcester, which office he held until 1667. He died on the 17th January, 1670. The Summary of the Deceased Members of the English Province pronounces him to have been "a man of remarkable piety and modesty, upon whom our most benign Lord had heaped not a few pledges of His love. After entering the Society he made solid progress both in virtue and in learning, and was inflamed with a great zeal for bringing souls back to their Creator. He was a diligent observer of religious discipline, and when acting as Superior in the camp mission amongst the English troops serving in Belgium, he was as pre-eminent in the modest example which he set and the sweetness of his manner to all, as he was in position and in authority, and in his great repute for sanctity and learning. When, being worn out with the pains of a terrible disease, he drew near his end, he exhorted those who approached him to the observance of virtue and to constancy in the Catholic Faith. Sinking gradually into a placid sleep, it soon became evident that he was already quietly reposing in God."

2. Brother Andrew Benlos, a scholastic, was born in Japan, and entered the Society in 1626, when he was sixteen years of age, and had concluded his earlier studies at St. Omers. For his philosophy he went to the English College in Liege, but at the close of the course he was seized with consumption. In 1633, when Master at St. Omers, he was transferred to Brussels, as Assistant to the English Procurator connected with St. Omers. Returning to that College in too weak a state to do more than perfect a few of the scholars in Greek, he lingered there some little time until his death in 1634, aged twenty-four, *cum præclara opinione sanctitatis.* The virtues of this saintly youth are dwelt on at great length by Father Henry More, who sums up his eulogium in these words: "Until the very last moment of his life, he continued to give us such rare examples of religious virtue, that

there is not a single individual, either amongst ourselves or externs, who does not freely confess he never saw a more admirable end than that which this happy soul has made."

January 18.

1. Father William Wright, born in York, about the year 1562, made his early studies in that city, and escaping abroad soon after, passed a short time in Rheims, and then went on to Rome, where he entered the English College in 1581. In less than two months he joined the Society, on the feast of the Immaculate Conception. Making excellent progress both in virtue and in learning, he took his degree of Doctor of Divinity, and spent twenty years in Germany teaching philosophy, mathematics, moral and dogmatic theology, partly at Vienna, and partly at Gratz, with the repute of distinguished ability; being also in both places Prefect of the Sodality of the Blessed Virgin. The Emperor Ferdinand and the Princes of his family both visited and corresponded with him. After so many years of distinguished service, he begged in 1606 to be sent to suffer in England for the increase of his merit, and soon after his arrival he was seized at Hengrave Hall, committed to the Tower, and then transferred to the White Lion Prison. There his death was determined upon, but deferred in the hope that he would perish of the plague, since he especially devoted himself to attend upon those who were stricken. His escape from prison, however, frustrated all such charitable expectations. Father Wright subsequently founded the missions of Leicestershire. He was Rector till 1636, and then Minister, and died in the same district, January 18, 1639. When suffering from much bodily infirmity, he was always cheerful and contented; and though regarded as an oracle of learning, his great delight was to teach children the first rudiments of religion.

2. In January, 1732, died Father John Francis Higgins, born near Waterford, on April 23, 1656. He entered the Society in Portugal in 1681, and took his degree of Master of Arts in that country. Arriving in Ireland in 1694, with great credit amongst his brethren for worth and learning, he became Socius to Father Anthony Knowles, the Superior of the mission. In 1708 he entered on missionary work, and was professed of the four vows in 1713. Father Higgins continued to labour in Ireland as a missioner till his death. Father Ignatius Roche, who succeeded Father Knowles as Superior, wrote subsequently of him as having died "full of years and merits, a truly apostolic man in zeal and charity, and universally lamented by all in Waterford. I beseech your Reverence to remember his good soul at the altar."

3. Father Maxwell, whose Christian name probably was Herbert, belonged to the Kirkconnell family, and was born in Galloway, on July 21, 1655. He was received into the Society in 1675, was a professor and missioner in Scotland, and took the four vows in 1691. He is stated to have resided in Douay in 1686, and to have been in the same year appointed chaplain to Earl Melfort, the principal Secretary for Scotland, who had been recently converted, with all his family, to the Catholic faith. The Father probably accompanied his patron to St. Germains during the Revolution of 1688. He is not named in the English Catalogue till 1700, when he was described as chaplain to James II., and afterwards as holding the same office to James III., in 1711. His name reappears in the Catalogue in 1723, being then spoken of as *valde infirmus*, though he was at that time Spiritual Father at Watten and Professor of Moral Theology. He died at Watten in 1729, on January the 18th, aged seventy-four. He was pronounced to be, *vir solidæ virtutis et doctrinæ.*

January 19.

1. The life of Father James Richardson, a native of Northumberland, where he was born in 1650, gives us a very complete picture of the sufferings and persecutions which were the daily lot both of the missioners and of those who harboured them. This Father became a Jesuit in 1669, and eleven years afterwards was a Master at St. Omers, whence he was sent into Spain. He was then recalled, and appointed chaplain at Courtfield, the residence of the Vaughan family, in 1685, remaining there during the period of the Orange Revolution. In the beginning of 1689, he was compelled to betake himself to the woods, where he lay concealed for ten days, exposed to all the inclemencies of a severe winter. Hunted after by a furious mob, who searched all the woods and places of concealment in the neighbourhood, he was obliged more than once to climb trees, thus eluding the pursuivants, though with great difficulty, and much risk of life. The house of Courtfield itself was attacked by a lawless crowd, and was saved from fire and demolition only by the arrival of soldiers from a neighbouring barracks. The dwelling of the chief assailant was mysteriously burnt down, and he himself died within the year; another, attracted by the desire of plunder, plunging into the river with fearful oaths to swim across, was sucked in by the waters and perished miserably. Father Richardson died within the College of St. Francis Xavier between 1726 and 1727.

2. Father Richard Burke, born in County Galway, was the nephew of Dr. Burke, Archbishop of Tuam. In 1650, he entered the Society, being then in Spain. He came back to Ireland in 1662, was appointed Superior of the Mission, and arrived in Dublin on January the 20th, 1670. He was subsequently arrested in connection with the Oates' conspiracy, released on bail in 1679, and lived in daily expectation of banishment. He bore the

reputation of being a good Religious, a man of courteous and winning manner, a discreet and hardworking missioner; all which qualities gave him unwonted success in the spiritual art of reconciling enemies.

January 20.

Brother Thomas Penn, though a scholastic of the Society for only a few days, left behind him the legacy of an example of rapidly matured piety and fervour. No record remains of his birth or parentage, but the habits and circumstances of his life at the time of his conversion show that he was well born, and of ample means. When a young man he had crossed over to France to learn the art of war, and, while serving as a soldier at Boulogne, he made the acquaintance of an English Catholic residing there as a sculptor. Earnest discussion soon drew him into the Church, and he accompanied his friend to St. Omers, where he became a Catholic. His soul was wonderfully inflamed from that time, so that, leaving the army and the world, he gave himself up to the study of higher and better things. On the Feast itself of our Lady's Nativity, he resolved to enter among the English scholars. With the utmost fervour he laid aside his abundant and costly outfit, his jewelled rings, his gold-hilted sword, his long flowing hair; from all which he turned to imprint fervent kisses on his new scholar's dress, shedding many tears. His close application to study and prayer aggravated an affection of the lungs, which had already threatened him. During a visit home his faith and constancy were sorely tried, but he only thought of hastening back, and arrived at St. Omers so much worse that it became evident his end was approaching. God had provided a supreme trial for him. Having little hope of his recovery, he wrote to Father Oliver Manaræus, the Visitor of that Province, but, in consequence of the Father's absence from home, no answer came to his

earnest petition to be admitted into the Society. Notwithstanding this, the Rector, receiving some especial light, refused to anticipate its arrival, saying: "My son, the first thing regarded by the members of the Society is obedience. I command you, therefore, as much as in me lies, that you do not die before the Superior sends you his answer." After the young man, now wholly resigned, had received the last sacraments, and was awaiting death, the Visitor arrived, hastened to the sick man, and admitted him to his vows, which he pronounced with a firm and clear voice. He then embraced all his companions, and shortly afterwards, to his great joy, expired.

January 21.

The name of FATHER JOHN WORTHINGTON is made interesting by the fact that he was one of the four heroic youths whose history testifies to a courage, perseverance, and manly profession of faith quite beyond their years. Father Worthington was born at Blainsco, in Lancashire, in the year 1573. When about to cross over to the Continent at the age of twelve, he was seized by the Protestant Bishop of Chester, from whose custody, however, after his constancy had been tried by many threats and blandishments, he contrived ultimately to escape. He went first to Rheims and then to Eu, in Normandy, where Father Parsons was, accompanied him to Seville for his higher studies, and, in 1597, went also with him to Rome, in order to complete his course of theology at the English College. After ordination he joined the Society, and, having made his noviceship at St. Andrea, and spent a year or two at the Roman College, he was next sent to Valladolid as Minister. Thence, in 1604, he came to the English Mission, and was the first member of the Society to fix his abode in Lancashire, where, by his labour, industry, and special gift of preaching,

he rendered great help to many, and so widely extended his influence that he opened out a large field for the missioners of the Society to evangelize. He would not admit any into the Church or to the reception of the sacraments until they were thoroughly well instructed, and allowed only those who were fit to make the Spiritual Exercises. Others he would invite to private conferences, explain to them the nature of sin, and dispose them for confession, exciting them to lead in future lives worthy of Catholics, who would have to pass through the fire of persecution. In 1622 he was appointed the first Rector of the College or District, and held that office for twenty years. When sent to Rome in 1633 as Procurator of the English Province, he greatly increased his reputation for prudence and sweetness of manner, and on his return continued to work in the mission, until about the year 1649 he fell into the hands of the Parliamentary troops, and so died in captivity on January 25th, 1652, a prisoner on parole at the age of seventy-nine.

January 22.

1. Father Ignatius Andrews, a native probably of Monmouthshire, was born in 1610, and joined the Society in 1634, under the name of Price. He was sent upon the English Mission in 1644, and served it for thirty-four years with unwearied toil, gaining abundance of souls in every county. After experiencing many vicissitudes, he was literally hunted to death. South Wales, especially the neighbourhood of Raglan Castle, was the chief scene of his ministry. For nearly two months in the winter of 1678-79, scarcely a night passed in which he was not searched for. Even Catholics, through fear of the terrible laws, sometimes denied him hospitality; while he himself, out of heroic charity, often avoided their houses. Thus he had to fly from barn to barn, from cave to cave, and even from one pigstye to another, through

woods and among hills, sometimes with naked feet, under heavy falls of snow, and across deep streams. At length he contracted a violent fever, and when word was carried to Father Baker, who was halting at Raglan with his keepers on his way to his new prison at Usk, that Father Ignatius was dying half a mile off, all he could do was to send him his best wishes for his soul's happy passage. Three days after, on January the 16th, he heard of Father Andrews' blessed death.

2. Stephen White, an Irish Professed Father, was born in Clonmel, joined the Society, in Spain, about the year 1596, and died in Galway between 1646 and 1648. Archbishop Ussher and other men of note highly praised him for his great and extensive learning, and he received the title of "Polyhistor" from Raderus, Colgan, and others, on account of his vast erudition. He professed Theology at Dillingen, Ingolstadt, Pont-à-Mousson, and other places, with great distinction. Archbishop Ussher, in his *Primordia*, calls Father White "a man of exquisite knowledge in the antiquities, not only of Ireland, but also of other nations." Father Nugent, Superior in Ireland, writing on the 10th of January, 1646, states that he composed various works, and directs that his book, *De Sanctis et Antiquitate Hiberniæ*, should be published without any unnecessary delay. Several Bishops of Ireland had earnestly requested its publication, and even undertook to defray the expenses themselves, esteeming the book to be not only most excellent in itself, but also highly important for the credit and advantage of the kingdom.

January 23.

1. Father Ambrose Wadding, born in Waterford about the year 1582, belonged to a well-known Irish family, which contributed many members to the Society. In early life he was an officer in the army, but the shock of

seeing one of his companion-in-arms struck down by his side mortally wounded, cured him of his aspirations after earthly glory, and in order to secure the salvation of his soul he resolved to abandon the career on which he had embarked, and take service in a higher kind of warfare. He accordingly went to Rome, entered the Society of Jesus, and became afterwards a Professed Father. We read of his being in Bavaria, in 1617, and he is named in a letter written by the Superior of the Irish Mission, bearing date November 4th, 1611. Father Wadding was a man of great talent and holiness; he was an able writer, thoroughly imbued with the religious spirit, being especially remarkable for his humility and obedience, and his great devotion towards the Blessed Sacrament. He made a careful study of the *Imitation*, which he knew by heart. He at one time taught Philosophy, and was Professor of Moral Theology to one hundred-and-fifty Religious of various Orders, in the University of Dillingen, besides being Superior of the Convictus of St. Jerome. Being obliged to live for a time outside the College, he never failed to return to it daily that he might pray before the Blessed Sacrament, and go to help in the kitchen. He died very tranquilly on the 23rd of January, in the year 1619, at the age of thirty-six. Ten works of his were published in the University town, in 1612 and 1613.

2. Father Philip Joseph O'Reilly died on the 25th day of this month, in the year 1775. He was born at Ardeath, county Meath, in 1719, and was subsequently professed of the four vows. In 1751 he was sent to the Indies, where he underwent the severest hardships, which he narrates in a very cheerful tone in Flemish letters to his brother, now edited by Father Morris, with a brief sketch of his life. One account states that the French, in 1766, expelled from Guiana the venerable Father O'Reilly, the last survivor and sole representative of the Company of Jesus among the savages. So that, already in 1766, religion was dying out amongst the whites as well as amongst the coloured races.

January 24.

On the 24th of January, in the year 1639, Father Thomas Coniers died at Bastoigne, in the Ardennes, an exile from his infancy for the Faith. He belonged to an ancient Yorkshire family, and was born in 1562, his mother being a sister of Cardinal Allen, of Rossall, Lancashire. After making his higher studies with great success at Douay he earnestly petitioned to be admitted into the Society, and joined the Novitiate at Tournay in 1584, at the age of twenty-two. He was, however, seized with so serious and painful a complaint soon after his entrance that it was pronounced to be incurable. In the distress of his mind at losing so signal a grace he had recourse to God and to the Blessed Virgin, and prayed with such constancy and fervour that his petitions were heard. He felt himself suddenly and completely cured, was again admitted to his probation, and always ascribed this double favour to the intercession of his holy Mother. He certainly remained free from any return of his disease through a long and laborious missionary career, until when broken down with age and fatigue, it attacked him again with all its former severity of pain, within a short time of his death. After a few years spent in teaching at Douay, he importuned his Superiors to employ him in the missions, and his apostolic zeal was exercised chiefly in evangelizing the people of the Ardennes. Here he travelled from one village and hamlet to another, and so gained the hearts of all by his charity and fervour that they hastened to gather round him whenever he appeared amongst them.

Father Coniers founded a College at Dinant, in the year 1612, and traversed the entire Province from the borders of Hainault to the confines of Germany. Having collected together some holy women who had consecrated their virginity to God, he trained them to teach the Christian doctrine to the young children of the district in the neighbourhood of Bastoigne, and to form in them habits of piety and virtue. His zeal embraced all

classes and conditions. Undaunted by difficulties, he penetrated the narrow gorges of the mountains and dense forests, exposed to heavy storms of snow and hail, and to the burning rays of the sun. Amid all this he was hard and severe to himself, observing an extreme poverty in dress and frugality in food. He had the gift of constant prayer, which was never interrupted by his journeyings to and fro, during which he prostrated himself before the different crosses and pictures of the saints, so frequently to be found along the roadside in Catholic countries. He persevered in his arduous labours until he had attained the age of seventy-seven, when on returning to Bastoigne from the country for the feast of Christmas, he was again seized with his old complaint, and died after a few days spent in much suffering borne with the utmost patience and resignation. About the year 1600 he had been offered the degree of Professed Father, but his spirit of profound humility and self-abjection led him to beg he might take the vows of a Spiritual Coadjutor.

January 25.

1. Father Robert Peckham, belonging to Derbyshire, was born in 1587, entered the Society in 1612, and died in England, January 25th, 1621. He probably began his studies at St. Omers College, and made his higher studies at Valladolid. From his earliest childhood he was much given to abstinence from food. He was frequently imprisoned by the heretics for religion's sake, and, besides enduring great want and hunger, he suffered much from the uncleanliness of his prison life. He was a man of eminent sanctity, and edified all by the delight he took in spiritual conversation. He seldom spoke of earthly things, and was very watchful over his words. When in his last sickness a paroxysm of pain seized him, it made his very couch tremble beneath him. As each attack passed away, he often said that he

expected another shortly, but added, "The Blessed Virgin, to whom I have been always devout, will assist me;" and so it happened. His soul was, at the same time, overwhelmed with delight, and, seizing his crucifix, he would exclaim: "My Love, my crucified One." As the evil spirit used to visit him in the night-time under horrid forms, he frequently cried out, "My enemy, the devil, threatens me with all sorts of tortures. Begone, then: begone, cruel monster! thou shalt have nothing of me." Having received the last sacraments, he asked whether the priest, then saying Mass, had reached the Consecration; and hearing that he had, "Then," replied he, "the time of my death is at hand. Jesus and Mary bid me come." He, after this, calmly expired.

2. Although Father Randall Lythgoe died so recently as January 25th, 1855, he was personally known to few now living, and deserves mention as having been a man of strong individual character, one who has filled many and important offices, and has rendered to the Province and the Society valuable and varied services. He was professed of the four vows, August 15th, 1836. He went to Rome for his theology in 1823, and the following year to Paris, was ordained Priest at Pignarol, and completed his theology at Dole. In June, 1827, he was missioner at Preston, made his Tertianship, and served at Lincoln, was then Minister of Stonyhurst, and next Vice-Rector of St. Ignatius' College, London. In 1841, he was named Provincial, during the seven years tenure of which post very extensive and important buildings, too numerous to mention here, were carried out by his extraordinary exertions and indefatigable energy. To him London, Liverpool, Great Yarmouth, and Clitheroe owe their churches, North Wales and Derbyshire their colleges, and Preston its Talbot School. In December, 1848, Father Lythgoe was sent as Visitor to Malta, in 1849 he was missioner in London, and, in the beginning of 1851, he was Rector of the College of the Holy Apostles, and missioner at Great Yarmouth, where he died.

January 26.

At Quebec, in Canada, died Father Jerome Lallemant, a Frenchman. He was born at Paris in 1593, and, at the age of seventeen, entered the Novitiate. After taking his vows as a Professed Father, when he had already obtained a very high reputation for his ability, his success in teaching, his skill in the art of governing others, his powers of organization, and his knowledge of the Institute, he was inflamed with a strong desire to follow in the footsteps of his uncle, Father Gabriel Lallemant, who had shed his blood for Christ amongst the natives of Canada. He earnestly petitioned, at the age of forty-three, to be sent out to that country, and carefully prepared himself for the mission, when his request was somewhat reluctantly granted. After previously governing the College of Blois with very marked success, he had been appointed to the Rectorship of the College of La Fleche, and, although he was now engaged in fulfilling its duties with equal ability, he at once resigned his post and hastened to embark, lest the permission given should be recalled. Having twice returned home to advance the interests of his mission, he was on the point of being retained in Europe, but God destined him to be for life the soul and support of that distant Church. When he entered the country of the Hurons, a few months after his arrival, he had early experience of the kind of life before him.

An Algonquin, suddenly approaching him under the pretence of making a complaint against some French settlers, first tried to strangle him with a cord, and then raised a hatchet as though about to aim a blow at his head, but neither this threat nor other savage attacks upon him could make him quail. During the seven years that he laboured among the Hurons he gave constant evidence of his intrepidity, his ardent love of

the Cross, and his tender regard for those who sought most to injure him. In the five narratives which he wrote extolling the trials and labours of his fellow-missionaries, he speaks of himself as having been only a useless servant, the simple witness of the glorious deeds of others with whom he did not deserve to have been associated. He spent more than twenty years in this field of labour, and under the pressure of the trials and fatigues of such a ministry, he used to awaken fresh fervour in his fellow-missioner with the words, "Courage, Father, let us work for God while we live, since we shall rest for all eternity." Obliged to accept under obedience the general government of the Mission, and to be thus less exposed to the violence of the Iroquois, he deemed himself still more unworthy of the crown of martyrdom. When urged to moderate the extreme rigour of his penances, he prayed that he might be allowed to bear, to some extent at least, the pains which he had not the happiness to suffer for the Faith, and for the holy name of Jesus. Indefatigable in his energy, he returned to Quebec during the last few months of his life, that he might leave the field of Apostolic work free for younger men, and once more occupied the chair of theology. At last, worn out with labour, he was called to his reward at the ripe age of eighty, resigning in favour of his nephew that crown of martyrdom for which he had so ardently longed.

January 27.

1. At Clongowes College, in Ireland, on the 27th of January, 1831, died Father Casimir Hlasko, a Pole, a man of remarkable simplicity and innocence of mind. His love for the Society fully reconciled him to the sorrows of exile. He was a model of obedience both in word and deed, and most exact in the performance of his duties. He was very diligent in reciting the Divine Office, and, unless when prevented by sickness, never

omitted the Holy Sacrifice daily. Dr. Oliver speaks of him as an "able Professor of Natural Philosophy and Dogmatic Theology." He came to Clongowes in 1820, and remained there till his holy and happy death.

2. Also at Clongowes College, in Ireland, on the 27th of January, 1822, died BROTHER JOHN DOYLE, a temporal coadjutor. He kept God ever present to his mind by the constant exercise of mental prayer. From this fountain his other virtues were derived as from their source, and all his virtues seemed to tend towards the development of this interior spirit. He was remarkable for his humility, being never known to utter a word in his own praise, and he was most diligent and faithful in his observance of the virtue of obedience. It was his special delight to speak of the advantages and blessings which flow from the cultivation of this virtue. So modest was he that in conversation he studiously avoided making even a passing allusion to the other sex. In short, in the faithful and exact discharge of every duty, and in the perfect performance of his spiritual exercises, he was a remarkable and edifying example to his religious brethren.

January 28.

1. On this day of January, 1646, FATHER RICHARD BRADLEY died of fever in the gaol of Manchester, before the day appointed for his trial. He was a native of Lancashire, and was born in the year 1605. Father James described him as "a man of great soul, and prodigal alike of his life and his blood, as often as occasion or necessity occurred." He entered the Society of Jesus at the age of eighteen, and under its discipline he became through his virtue and learning a most apt instrument in the hands of God. In due course he was solemnly professed of the four vows. Before he was employed in the

English Mission he had for some time acted as chaplain to the Catholic soldiers in Belgium, and had given many proofs of his zeal and intrepidity on the field of battle. He passed freely through the ranks of the army whilst engaged, and, crucifix in hand, was in the habit of encouraging the combatants and of animating the wounded to die with fortitude in so good a cause. On one occasion his life was saved amidst a storm of bullets by a soldier who took his own helmet off and placed it on the head of the Father, as, a moment afterwards, a musket-ball struck him and must have killed him instantaneously had his head not been thus protected. When sent to England, Father Bradley began a life of privation and peril, and could have often applied to himself the words of the Prophet: "My soul is always in my hands." Though too prudent to expose himself unnecessarily to martyrdom, he went out at night to visit and console the faithful, till he was at length arrested and imprisoned at Manchester. The place of his confinement was so pestilential, and his bodily sufferings were so constant and enfeebling, that although only forty-one years of age his strength was soon worn out, and he died a martyr in both will and desire.

2. Brother Louis Chichester, son of Henry Chichester, of Arlington, in Devonshire, was born in the year 1583. After spending many years as a medical practitioner of note in his native country, he entered the Society in 1637, at the age of fifty-four, in the degree of a Temporal Coadjutor, and having arranged his affairs he crossed over to Watten for his noviceship, and there rendered himself very useful by his medical skill. He returned to England in 1642, and resided in the Devonshire District until his death, which took place on January 29th, 1656. When this occurred the Rector of Liege wrote to Father General, passing a high encomium on him as an excellent Religious and very dear Brother. "It seems as though Providence," he says, "had in its accustomed sweetness so disposed that this good old man should prepare himself in seclusion for eternity. For when he had passed a few

months at Watten he was recalled to England, where not long after, falling sick, he at length happily closed his days." He bequeathed the sum of £200 for the maintenance of a priest to help the Catholic poor of the district.

January 29.

FATHER GILES SCHONDONCK was born at Bruges, on August 31st, 1556. He entered the Society in 1576, and was made a Spiritual Coadjutor in 1592. He filled various offices in the Society with great credit, being Professor of Poetry, Rhetoric, Greek, and Latin for many years; Prefect of Studies for seven years; confessor and Minister of the house, besides being very well known as a preacher. After governing for eight years at Courtray, his great life work began with his appointment as third Rector of the English College at St. Omers in 1600, and lasted for seventeen years, until his death on January 29th, 1617, at the age of sixty-one. How fitly he was chosen for this post is easily seen from the words of a letter written in 1613: "Our Father Rector, the best of men, a lover of the English vineyard, is himself a complete Englishman, most distinguished for his piety, learning, and zeal of souls. Of all the Rectors who have governed this College, he is the most respected, as he is also the most worthy." Upon the solid foundation created by his talents, his successful method, and solid piety, rested the enduring character for practical religion and classical attainments which that College maintained, until the tyrannical expulsion of its members by the Parliament of Paris, in the autumn of 1762. His birth was an especial answer of God to the earnest prayer of his parents, that, although advanced in years, they might have a son, who should bear the name of his father, Giles, and whom they promised to dedicate in a special manner to the service of God. On the vigil of St. Giles he was born, was baptized on the feast-day itself, and received the name of that Saint. Through life he faithfully corresponded to

the grace bestowed on him. Not only has his plan of education been preserved and extended throughout the Society, but he showed great judgment in both spiritual and temporal matters, and was generally consulted on all questions of importance. He possessed great zeal for souls, imbuing the minds of the scholars with faith and piety, appeasing many quarrels of seculars, and removing difficulties amongst Religious. In private life he most exactly performed each religious duty, was an accurate observer of ceremonial, provided carefully for the due celebration of all the ecclesiastical functions, and was an especial lover of neatness and propriety in everything that belonged to the service of God. He excelled in piety towards the holy Mother of God, and erected many sodalities in her honour, writing out with his own hand their rules and exercises, when on his death-bed. He bore with utmost patience his sufferings from asthma and chest disease, and after earnestly addressing and exhorting his assembled scholars, gave them his parting blessing, and then sank calmly to his rest.

January 30.

Father Thomas Falkner was born at Manchester in 1707, and after practising as a surgeon at home, he went out to Guinea and thence to Brazil for the practice of his profession. Falling dangerously ill at Buenos Ayres, he met with such charitable attention on the part of the members of the Society there, that he not only became a convert to the Church, but also begged to be received into the Noviceship, and joined the South American Province in 1732. He was destined for the Mission of Paraguay, and entered at once on his dangerous and laborious life amongst the savage tribes for nearly forty years. When the Jesuit missioners were unjustly and ungratefully banished from Paraguay by order of the Spanish and Portuguese

Governments, Father Falkner carried away with him a vast and varied experience of the country, and a very extended acquaintance with its products and natural history, which he preserved in his letters and papers, and in his large collection of botanical and mineral specimens. His mind was also stored with many an anecdote and incident which he delighted afterwards to recount. On his forcible return to Europe he was enrolled in the English Province, about the year 1771. He seems to have been first placed at Spetchley, but soon after became chaplain to Mr. Berrington, near Hereford, in which county, according to one report, he is stated to have died, at Norton, January 30th, 1784. But more probably he had before this event been transferred to Plowden Hall, Shropshire, being claimed as the last member of the English Province traced in connection with that house and family. One who saw him at Spetchley, describes him as a "man about seventy years of age, active in mind and body, and brusque in manner, having never shaken off that acquired by him during the more than thirty-eight years he had spent amongst savages." The Spanish and American Fathers had great regard for him, recounted many things in his commendation, and made especial inquiries about his writings and his well-known Treatise on American distempers cured by American drugs, for the information of many of his scholars who highly venerated his memory. In his lifetime the good Father had acquired so wide a fame by his healing art, that all, rich and poor alike, came from far and near to consult him.

January 31.

1. Father Philip Leigh was born in Lancashire, in the February of 1651, studied at St. Omers, entered the English College, Rome, for his higher course, and was ordained Priest on April 13th, 1675. At the end of three years he publicly defended the whole theses of Theology at the

Roman College with great applause, and left Rome for Watten, where he joined the Society, and was professed of the four vows on August 15th, 1688. His field of work lay in the Durham District, and during the short reign of James II., he was its Superior, as well as missioner at Gateshead, Newcastle, where the Society had a spacious chapel and flourishing classical school. Father Leigh was a zealous worker, and even in those troubled times heard more than three hundred general confessions, on the occasion on which he presented that number of persons for Confirmation. A sermon preached by him before the mayor of the town was published by the King's printer. After the Revolution, the Father became chaplain to the Powis family. He died at Holywell, on January 31st, 1717, and was pronounced to have been a model of zeal and charity. He published a large edition of the Life and Miracles of St. Winefred.

2. Father Joseph de Limoges died at Vannes, on the 30th of this month, in the year 1704, and in the flower of his age, worn out before the time by the weight of his labours for the salvation of souls. Foreseeing the rude assaults which he would have to meet and overcome in order to be faithful to his vocation, and anxious to render their victory over him no longer possible, he anticipated the danger by engaging himself by a solemn vow to follow our Lord as a Religious of the Society of Jesus. This first great act of generosity on his part was succeeded by a petition to be sent out to the Foreign Mission of Canada, a favour which was accorded him by reason of his ardent desire to share in the sufferings of the Cross. In his voyage out the captain of the vessel as well as his fellow-passengers bore witness to his charity, humility, and zeal, declaring that the proofs of extraordinary sanctity which they had seen in him day by day with their own eyes, made it easy for them to believe the wonderful things which history records of the great apostle St. Francis Xavier. After spending two years of hard life and wearisome labour in the company of more experienced

missionaries, Father Limoges obtained permission to carry the Gospel to new tribes, more savage still and further removed; but it was soon found that the ardour of his soul far outstripped his bodily strength. It was in vain that his Superiors hurriedly recalled him to France, in the hope of preserving a little longer the life of so holy and indefatigable a missioner. His health completely gave way, and he died a martyr of apostolic zeal, full only of joy that he had sacrificed his life in the cause of his Divine Master and of the souls that had been redeemed by the Blood of Christ.

3. On the 31st day of this month, in the year 1742, FATHER JOHN BAPTIST DU PARC died at Quebec, at the age of sixty-six. He had given nearly thirty-five years to missionary work, and had been for six years Director General of the Missions of Canada. Father de St. Pé, who succeeded him in the same charge, testifies that New France had been for a long period named the country of saints, and that no one did more to win for it this high distinction than Father du Parc. His sense of the greatness of the Divine Master whom he served, inspired and regulated his every action, nor could the heretics themselves conceal their admiration of the fulness of his correspondence to Divine grace. Many Englishmen, indeed, placed in his hands the abjuration of their Protestantism. A charity ever ready to sacrifice his own interests when there was question of serving another, especially of gaining over a soul, endeared him to all hearts. This habit came to him so naturally, although the Divine charity was in truth its only source, that very saintly persons who enjoyed his friendship, acknowledged they had never met with so perfect an example of this supernatural delicacy of feeling.

FEBRUARY.

THE VENERABLE HENRY MORSE was the son of Protestant parents, and did not embrace the true Faith until he was twenty-three years of age. Having received a classical education, he applied himself to the study of the law in one of the Inns of Court. The subject of religion agitating his mind, he retired into Belgium, and was reconciled to the Church at Douay. It pleased God to make immediate trial of his firmness, for as soon as he had landed in England, the oaths of supremacy and of allegiance were presented to him, and on his refusing to take them, he was cast into prison, and banished in the year 1618. In December of that year he went to Rome, completed his theological studies, and was ordained. From his early youth he bore a high character "for application and success, and not less so for piety towards God, subjection to his Superiors, charity towards his companions, a desire of peace and fraternal concord, and all other virtues." He was wont to reflect upon his own name, as being to him, in its Latin signification, a constant reminder of the duty of preparing for a happy death. When sent a second time to England in quest of souls, imprisonment again awaited him, and he was confined in York Castle, where for three years he endured patiently hunger, cold, filth, and many other miseries. Having previously obtained leave from the Father General to be admitted into the Society, he made his noviceship in his prison cell; his fellow-prisoner, Father Robinson, acting as his novice master.

Banished from England a second time, Father Morse went, in 1632, to the Novitiate at Watten, where he held the office of prefect of health and

consultor of the College for a year, and was then appointed Minister and consultor at Liege. Having retired for the third time to Watten, he was sent as camp missioner to the English soldiers, when his zealous labours in catechizing, preaching, administering the sacraments, and other ministerial duties among them, brought him to death's door with malignant fever, from which he recovered under the care of our Fathers at Cassel. Returning in a short time, full of joy, to the English Mission, Father Morse not only laboured in the London District with heroic self-sacrifice and courage, but during the years 1636 and 1637, while the plague was raging in London, he in innumerable instances nobly exposed his life in the cause of the plague-stricken. He was himself thrice attacked by the disease, recovering miraculously from it the last time, in reward of an act of obedience to his Superior's command. In an equally extraordinary way, Father Morse was several times released from prison at the Queen's entreaty, until, in 1641, he voluntarily went into exile, from which he did not return before 1644. On cheerfully taking leave of our Fathers in Ghent, he solemnly bound himself to remember them when he arrived at the gallows. For a year and a half he laboured diligently in Cumberland and the north, but was then apprehended, and sent to Durham, whence he was finally carried to Newcastle and London, to be lodged in Newgate, where the end came. One who visited him but an hour before his execution, reports: "I have never in my life witnessed greater firmness, a serener countenance, a more joyful modesty, or a more benevolent affability. His whole manner was that of one going to a feast." Thus died this noble martyr, on the 1st of February, 1645, and it is related that many persons possessed by evil spirits were set free through the application of his relics.

February 2.

1. Father Thomas Rachtor was a native of Fethard, in Tipperary. He was born in 1555, entered the Society at Rouen, in 1614, and died in the country of his birth, on February 2, 1625. The eulogy passed on him a short time after his death, shows him to have been a man of true and solid virtue: "So great," it says, "was the general estimation of his sanctity and unblemished purity, that persons of the highest distinction contended with each other for the honour of bearing his corpse to the grave, and were anxious to obtain some relic in memory of him. He was so practised in humility, that he deemed himself totally unworthy of being admitted into the Society, and did not for a long time venture to discuss the question of his vocation. On his return to Ireland from the Noviceship, he laboured for the salvation of souls with the greatest zeal, as long as his strength permitted. At length, when, from age and infirmity, he was past hard work, he gladly employed his leisure in giving catechetical instructions to young people."

2. Brother Charles Duke, although allowed to take his vows only a short time before his death, left to the Society a singularly beautiful example of humility, mortification, and patient endurance. He was born of Protestant parents, in Berkshire, during the year 1649, and received his early education at a school in England. He subsequently filled some post of honour at the English Court, and after that he served under Turenne in the German War. During this period he fell sick, was conveyed to a monastery, and there nursed. He was also instructed in the Catholic religion, and received by the monks into the Church. On the death of Turenne he returned to England, but persecution soon obliged him to leave it again. When he arrived at St. Omers, being a stranger to every one, he fell under suspicion, and was driven out from the town with ignominy.

Returning to a poor hut in a neighbouring village, Brother Charles Duke began the life of a saint, allowing himself only a little food of the coarsest description, which he often shared with the poor. He spent nearly the entire day and night in prayer and meditation, not allowing himself any bed to sleep in. Being admitted at length into the Seminary, he diligently applied himself to the study of virtue and learning, attending the sick, and making himself the servant of all. After leading this angelic life amongst the students for two years, he adopted the habit of a pilgrim, journeyed on foot to Rome, and entered the English College there, in October, 1681, at the age of thirty-two. He had for a long period ardently desired admission into the Society, and his wish was granted on the 1st of February, 1683, although he was already worn out by a long illness, and had been confined to his bed for ten months. The Society acknowledged in him a son most truly worthy of her, while his vows were to him the fitting crown of a saintly life and a saintly death.

February 3.

1. The Venerable William Ireland, martyr, was born in the county of Lincoln, in the year 1636. He belonged to a family noted for its fidelity to the royal cause. He was sent while young to the College at St. Omers, and even there his innocence, docility, and solid virtue were so remarkable that his master used to speak of him to his school-fellows as a model for their imitation. He joined the Society at Watten, in 1655, and was professed in 1673. He was appointed confessor to the Poor Clares, at Gravelines, and was subsequently sent, in 1677, into the battlefield of the English Mission, where he distinguished himself by his invincible patience, equanimity, and courage, under all adversities, insults, and injuries. Father Ireland was, along with several others, apprehended, brought before

the Council, and committed to Newgate on the charge of complicity with the Oates' Plot, and as he was Procurator of the Province all his papers were seized. The good Father was so heavily fettered, that the flesh of his legs was literally worn away to the bone. When brought in guilty, he was overjoyed, and returned fervent thanks to the Bench for having conferred on him the greatest of favours. While he was being conducted from Newgate to Tyburn, on the 3rd of February, 1679, the day of his execution, he was abused all the way, and pelted and insulted by the mob. A Father of the Society, being present in disguise, gave him the last sacramental absolution, and the body of the martyr was suffered to hang till after death.

2. Father Anthony Hunter, born in 1606, was a native of Yorkshire. After ordination as a secular priest, he was admitted into the Society at the age of forty-three, in Belgium, and returned to England in the year 1651. Two years later, he was Superior of the Residence of St. Michael, or the Yorkshire District, and two years after that, we find him Procurator of the Province, and resident in London. He was subsequently removed to Hampshire as Superior of the District, from 1672 to 1679. At this last date he was appointed to the Residence in London, where the Rector had been deprived of all fellow-workers through the violence of the persecution. Being himself soon in the hands of the pursuivants, he was tried, and condemned to death in place of Father Hesketh, a Benedictine, whom Oates declared him to be. Though on the discovery of the mistake, Father Hunter was reprieved, he died on February 3rd, 1684, while still a prisoner in Newgate. Far from rejoicing in this unexpected escape from a violent death, we are told that the Father was sorely afflicted when he learnt that the sentence had been cancelled, and during the short remainder of his life he still maintained full hope and confidence that, whether in life or in death, God would be glorified through him.

February 4.

1. Father Charles Lavery was born at Magheralin, in county Down, in the year 1670. He became, when seventeen, one of James II.'s demies or foundationers, having been sent to Magdalen College, Oxford, in the year 1687, at which time great efforts were being made to obtain for the Fathers of the Society a firm footing in that University. Although both Christ Church and University College were then governed by Catholics, the chief hopes of the Church were placed in Magdalen College, which had been given by the King to his Catholic subjects for their use and residence. On October 25th, 1688, however, all the Catholic demies, to the number of fifteen, were expelled by the Visitor. Father Lavery, after leaving Oxford, was at first sent to Rome, and entered the English College there on March 30, 1689, at the age of twenty, but before long he returned to Ireland without taking Holy Orders. He joined the Society in 1697, and was subsequently appointed Professor of Philosophy. He soon distinguished himself as an eloquent preacher and a man gifted with great conversational powers. He became a Professed Father in the February of 1709, and is mentioned as having been in Ireland during the years 1708 and 1714. He was also heard of at Poitiers shortly before his death, which occurred in or about the year 1717.

2. Father Francis Slingsby, though born in Cork, was the son of parents of English extraction, his father having settled in Ireland not long before his birth. He made his studies at Oxford, and was one of the best mathematicians of his day. Curiosity alone carried him to Rome, and he carefully avoided the company of Catholics, especially of English Jesuits, though he afterwards made great friends with them, and was in a short time

converted to the Faith. Having repeated his studies and completed his course of theology, he was ordained Priest on June 30th, 1641. In the following September he entered the Noviceship at St. Andrea, when he was sent for his health to Naples, and died at the Novitiate there, in 1642. While Francis was on a visit to his father, who was a bitter Protestant, he was compelled to hold a public discussion on religion with the celebrated Archbishop Ussher, Primate of Ireland. In this disputation, after bringing forward many powerful arguments, he wholly discomfited his opponent by making the following bold appeal to the Almighty to vindicate His truth. Falling on his knees, he prayed, "O great God, grant, I beseech Thee, that if Thou seest I do not believe and know the Roman Catholic religion to be the true one, the ground may open and swallow me up alive." Then turning round to the Protestant Doctor, he challenged him to make the like appeal, in behalf of his religion. But the Archbishop refused to do so, and the dispute was broken off. This incident became afterwards widely known and turned greatly in favour of the Jesuit Father. Father Slingsby died a saintly death, at the age of thirty-one, and "left behind him a sweet odour of many virtues."

February 5.

1. We commemorate Father William Williamson on this day, although it was on the 1st of February of the year 1626 that he rendered up his soul to God in the English Mission, at the age of fifty-one. He had imbibed the errors of Protestantism in early life, and as he grew older held to his views with remarkable tenacity. The company, however, of some Catholic friends gradually removed his prejudices, and he resolved to become a Catholic, whatever it might cost him. His father at first had him shut up in the public prison, but from this he escaped

and found his way to Rome. Two years afterwards he was raised to the Priesthood, and begged hard to be admitted into the Society. The Father General, however, desirous of putting his constancy to the fullest proof, bade him first go and convert the members of his own family to the true Faith. At much risk to his life, the young priest obeyed, and had the happiness of converting not only the members of his own family, but a number of other persons of influence in Northamptonshire. When admitted into the Noviceship at Liege, constant work and mortification had already undermined his health, for in the hope of obtaining the grace of martyrdom he had during a long period treated his body with great harshness and severity. He slept always on a plank of wood, in the clothes which he had worn during the day, he fasted regularly, and disciplined himself with as little mercy as a public executioner could have shown. At the time of his holy death, five years after he had been received into Religion, Father Richard Blount, the Provincial, wrote to the Father General saying that he could not fully express his admiration of Father Williamson's many great virtues, but would in brief pronounce his whole life to have been one of rare excellence and wonderful self-abnegation.

2. On the 1st of February also occurred the death of Father Francis Xavier de Charlevoix, at La Flèche, in 1671, when he was seventy-eight years of age. In the opening years of his religious life he had dedicated himself to the apostleship of New France. In the interests of this Mission and Colony which were so dear to him, and which the Government of Louis XV. had placed under his charge, he penetrated into the country of the most savage and distant tribes. He crossed the ocean four different times, at the expense of much danger and suffering. He often narrowly escaped shipwreck and ran the risk of a violent death at the hands of the lawless race by which he was surrounded. He was willing to undergo any amount of peril or fatigue, and to make his way through the thickest forests

in order to gain even one child's soul for Heaven. The good Father devoted his old age to the work of writing a history of the Missions of Canada, Japan, and Paraguay, and completed his task with singular care and ability. His account of the heroic deeds and sacrifices of so many apostolic missionaries did much to keep alive that ardent desire to be sent to foreign missions which was so widely spread through all the Provinces of France up to the time of the Suppression.

3. Another Religious who received the grace of a vocation to consecrate his life to the cause of the evangelization of Canada was Brother Christopher Regnault. As their aid and companion he shared for fifteen years in all the dangers and fatigues of that valiant band of missionaries, who were either sent out or had previously offered themselves for the Missions, but the account of whose achievements has still to be written. He also nearly obtained the good fortune of partaking with Fathers Brébeuf and Lallemant in the glorious crown of martyrdom. One of the characteristic traits of this good Brother was his devotion towards the Holy Sacrifice and towards the Blessed Sacrament. After old age had come upon him, and he had attained to more than eighty years, it was still his wont to spend two or three hours every night in spiritual meditation. In addition to this, not having strength to do much work during the day, he sought no other rest or refreshment than in communing with our Lord in the Sacrament of His Love, saying, that in His Divine Presence he experienced a foretaste of Heaven.

February 6.

1. Father Robert Seton, belonging to the noble family of Wintour, was born in Scotland, in the year 1671. He entered the Society at Toulouse in 1688, was ordained Priest in the year 1698, and then made a

Spiritual Coadjutor in October of 1701. He died of a violent fever on February 6th, 1732, at the age of sixty-one. He had been strongly moved during his studies by an ardent zeal for souls and for missionary work in his native land. On arriving in Scotland, he carefully avoided the scene of his early life, and proceeded at once into the rough Highland districts, where he became an indefatigable missioner. He was a man of singular piety and most devout to the Blessed Virgin, thrice daily reciting her Litany and Rosary, not only along with his country guides, but with the peasants and young children, in order to inspire them with devotion and love towards our Lady. He chose St. Francis Xavier and St. John Francis Regis as the objects of his especial veneration, and made the latter his patron and model. It was his constant practice to collect children from the different villages and instruct them for several hours in the evening. He prayed amongst them night and morning, exposed to all the inclemencies of the weather, and he often received divine interior illuminations. His burning zeal for work at last wore out his strength, and his determination to reach a certain spot in time to rescue two lives, proved the cause of his death. Notwithstanding every effort to dissuade him he insisted on traversing a wide expanse of snow in order to baptize a little infant and fortify its mother with the last sacraments, and on climbing to the summit of the steep rock on which they lived. "Of what value is my life," he exclaimed, "do you not see that the question is one of the eternal salvation of two souls, and that it may be too late to wait till to-morrow?" A little after this, Father Seton passed away to receive the heavenly reward for which he had longed and laboured.

2. On the 6th day of February, 1684, Brother Gregory Turberville, a Temporal Coadjutor, died in Maryland. He was a native of Wales, and entered the Society on September 30th, 1639, at the age of twenty-one. Like Brother Ralph Crouch, whom he succeeded in the charge of domestic duties, and like Brother Bernard Hamy, who was in the mission along with him, he

had made some advance in secular studies before joining the Noviceship, but he preferred to enter in the degree of a lay-brother. While still a novice in Belgium he applied to the Provincial for leave to attach himself to the Maryland Mission, because, as he says of himself, "I have always felt a certain innate desire to suffer for my Saviour Jesus Christ. It is for this end that I have left both father and mother, kindred and country. By entering into holy Religion I forsake myself as much as I possibly can, and am in this greatly encouraged by the example of our blessed Father, St. Francis Xavier, and still more by that of the three holy Japanese Martyrs. I rely on the special protection promised to those who obey God's call to the Mission of Maryland. This favour I most earnestly crave of you, Reverend Father, not confiding in my own ability or deserts, but simply in the great goodness of God and of Christ's Blessed Mother." Brother Turberville's pious desire was not granted until the year 1662, by which time he was employed in Ireland as cook, brewer, and baker. He was then transferred to the Maryland Mission and spent the remaining twenty-four years of his life in the management of temporal affairs, fully justifying the opinion formed of him by his Superiors as to the maturity of his experience, the soundness of his judgment, and the readiness of his obedience. Having been born in the year 1617, he was sixty-seven years old when he died.

February 7.

Brother Anne de Noue, whose name was held in benediction for many years by the apostolic missionaries of Canada, was on the second day of this month frozen to death as he knelt amidst the snow that covered the banks of the St. Lawrence river. He was evidently attempting to make his way on foot to fort Richelieu, when his strength failed him within nine miles of reaching it. Being the son of a gentleman of rank he had passed

his youth in the midst of courts. His attractive manners and appearance exposed his virtue to great peril and temptation, and he attributed his success in overcoming them and in preserving his baptismal innocence intact, entirely to the protection of the Queen of Angels, in honour of whom he fasted every Saturday and recited daily the Office of her Immaculate Conception. The ardour of his desire to offer up his life or at the least endure great sufferings for the salvation of souls, twice directed his steps toward the Mission of Canada, where his earnest petitions were granted to the full.

While acting as companion to Father de Brébeuf amongst the Hurons he fell into the hands of English pirates, who carried him back to France, but the trials of his captivity, added to those borne by him in the mission, rendered him only the more anxious to return, and Father Jerome Lallemant thus describes his life during the fourteen years that he served under his new Superior: "Severe as regards himself, he was all gentleness towards others, and finding that his defective memory hindered his learning the language of the natives, he consecrated the remainder of his life in rendering the most humble services to the poor savages and to the Fathers who instructed them. At one time he would cut up wood for them, at another he worked for them as a common labourer, or else acted as their ploughman and tended the oxen, like a St. Isidore or St. Marcellus. During a famine which lasted for two years he kept our Fathers alive, traversing whole districts and streams in search of herbs and roots, or fish for their support. He practised obedience with the greatest delicacy of conscience, and even under the most pressing urgency of any work or difficulty he left one duty and took up another at the simple voice of his Superior, in order that the will of God might be the sole rule of his actions."

When the proposal was made to him that he should return to his native France and there close his remaining years in rest and peace, he replied: "I know that I am a charge to the mission and am taking up the place

of a more useful workman, but still I would fain die at my post on the field of battle." This earnest desire was about to be granted to him. On the last day of his life he had set out from the residence of the "Three Rivers," on his way to fort Richelieu, where he intended to celebrate the feast of our Lady's Purification in the company of old friends, amongst his fellow-countrymen and his Huron neophytes. But on the 31st of January a snow-storm suddenly enveloped and obliterated from his view every sign of the path before him. After wandering about exhausted for two whole days and nights, without obtaining food or shelter, he felt that death was approaching and sank down on his knees that he might render up his life to God in the attitude of prayer and adoration. Then, with arms gently crossed over his breast, and eyes fixed with ardent gaze towards the heavens, his soul passed upwards to its eternal reward.

February 8.

1. Father Thomas Worsley's parents belonged to the Isle of Wight, but he himself was born at Louvain, in 1597. He studied under our Fathers at Antwerp, where he also offered himself to the Society, in 1614, and went to commence his noviceship at Mechlin. In 1628, he was appointed Minister of Watten, and four years afterwards, Rector of St. Omers College. From 1636, he served as missioner in the London District during several years, and took that opportunity to visit our Fathers confined in Newgate, assisting them and the other prisoners after his own incarceration, and converting many to the Faith. Being condemned to death, he was reprieved through the intervention of the Spanish and other ambassadors. During the latter part of his life, he was sent to be confessor to the Poor Clares at Gravelines. He was removed thence and placed as Spiritual Father at Liege, where he died on February 8th, 1671. Father Worsley's great success in bringing

persons into the Church was due in part to his extraordinary skill in dealing with the various and often opposite characters of men, but in great measure to his devotion to the memory of Father Peter Wright, whom he had assisted in the hour of martyrdom. He was, in all probability, the disguised priest who secretly pronounced the last absolution over Father Morse on the scaffold. His services as spiritual director were highly valued at Gravelines by the Poor Clares, and when one of the Sisters was in profound desolation and could obtain no mental relief or consolation from any one, especially in the absence of her confessor, she received from him a letter which set her doubts at rest.

2. Father Charles Poulton was one of six brothers who became members of the Society. He belonged to Northamptonshire, was of good family, and was born in the year 1616. He made his studies at St. Omers, and joined the English Province at Watten under the name of Palmer, in 1637. He spent six years in the English Mission before his Profession, and was then sent to labour in the Oxfordshire District. In 1674, he succeeded Father Thomas Whitbread, the Martyr, as Rector of the College of the Holy Apostles, Suffolk. Mainly through the malice of the unhappy apostate, Travers, formerly a Superior of this College, Father Poulton suffered severely in the Oates' persecution. Hunted up and down the country like a wild beast, and never able to show himself publicly, he was obliged to change his quarters from one county to another by night. He had to travel along footpaths and through almost impassable woods, and sometimes lay in concealment for whole days, never venturing to return to any house which he had once left. Notwithstanding all these dangers, he for some time escaped the hands of his pursuers.

Later on, when James II. gave permission to the Society to open a College in London, in the year 1687, Father Charles was appointed the first Rector and Spiritual Father of the Savoy, entering into office on

the eve of Pentecost, May 24th. On the breaking out of the Revolution, he escaped from London, but was seized close to Faversham, in the following December, and conveyed to Newgate; not however before he had in the space of a few months received under his direction and instruction two hundred young Catholics, and nearly as many sons of heretics. He was a man of eminent sanctity, and during a period of thirty years had endeared himself to every one by his disinterested zeal, meekness, and benevolence. While still at liberty he used to make long journeys, chiefly on foot, visiting the Catholics scattered about the country, and exciting them to endurance and piety both by word and example. During his imprisonment for thirteen months in Newgate, he never interrupted his observance of strict religious discipline, but set apart stated times for daily meditation, prayer, and spiritual reading, faithfully persevering in this practice until the three days which immediately preceded his death. Through the suavity and simplicity of his manners he gave great consolation and edification to his companions in chains, but at length worn out by the privations, sufferings, and foul stench of his bare and dismal cell, he rendered up his soul to God, at the age of seventy-four, on the 7th of February, 1690. The last words upon his lips were those of the beautiful hymn of St. Francis Xavier, *O Deus, ego amo Te.*

February 9.

1. On the 9th of February, 1649, died at Cadiz, Father John Hazlewood, better known under his Spanish name Avellaneda (*anglice* Havelland). In his early youth he had before him the examples of an uncle who perished on the scaffold rather than deny his Faith, as well as of his parents who suffered the loss of all their worldly substance, and died in exile from the same high motive. Their son, John, entered the Society of

Jesus at the age of fifteen, and thirteen years afterwards nobly offered up his life, a martyr of charity. He won the admiration of our Spanish Fathers for his many virtues, and especially his ardent love of purity, and for the wise precautions which he took in order to preserve that grace in all its perfection. So inspiring was the fervour of his devotion, that many Fathers begged they might be allowed to recite the Divine Office along with him. As soon as the plague had broken out in Cadiz, and those stricken by it were being carried to the hospitals, the Bishop and Governor of the city appealed to our College for help in attending on them, and at once every member of the community entreated that he might be amongst those chosen for this work. The petition of two only was at first granted, these being John Hazlewood and Sanchez de Mendoza, who at once hastened to exchange the kiss of peace with their brethren, and taking only their breviaries went straight to the hospitals. It was not long before both succumbed beneath the excessive labour and poisonous infection, Mendoza being the first to do so. Feeling that his turn was also near at hand, Father Hazlewood placed himself and all his sick under the protection of the Blessed Virgin, and prepared them for celebrating the feast of the Purification by making a General Communion, and seeking a Plenary Indulgence for their sins. Then, after contending for a few days with the strength of the malady, he too, worn out and vanquished, lay prostrate but calm on his bed, and holding the crucifix in his hand awaited the moment of death. Suddenly, as we are told, he raised his hands and exclaimed with joyful voice as he gazed upwards: "Welcome, my dear Father Mendoza. Oh! how beautiful and glorious you are. Let us mount upward and share together a blessed eternity." Then sinking back on the bed he tranquilly expired.

2. Brother Ralph Rokeby, who ended his life as a Temporal Coadjutor, was a member of a very ancient Yorkshire family of high position. He had served in the royal army during the civil wars, but after crossing over to Belgium he applied for admission into the Society as a lay-brother, although he could easily have resumed his studies for the priesthood. He was truly a man given to prayer, and remarkable for his strict observance of the rules, especially those of modesty and silence. He was for a long time infirmarian at St. Omers, Watten, and Liege, fulfilling the duties of that trying office with singular patience, charity, and unruffled serenity of soul, thus making himself, as far as obedience permitted, all to all. At St. Omers College he attended the plague-stricken, he himself escaping the infection; having obtained leave he at the same time nursed with close and unremitting devotedness several externs attacked by the same complaint. He was Socius to the Procurator at Paris for five years, and when recalled in 1680, he went, six years afterwards, to Antwerp in the same capacity. His confessor testified after his death that he could never detect even the slightest imperfection in this holy lay-brother.

February 10.

1. In the year 1714, Father John de Lamberville died in Paris on the 10th of February, with great reputation for sanctity. He had been Procurator of the Mission of New France, and had himself been missioner for nearly twenty-three years among the Iroquois. In greatness of soul, in patience, and in humility he much resembled the Venerable John de Brébeuf. He not only showed the utmost fearlessness when a drunken savage aimed a terrific blow with an iron bar at his head, or when he was told that one of the tribes had laid a plot to seize and bind him to a stake and roast him alive, but he obtained such influence with the most bloodthirsty savages that in one of

their public conclaves they promised he should be allowed to instruct and baptize the unhappy captives who were destined to be burned to death and then eaten by them. Within a few days two poor women were sent to him with a promise that their lives should be spared until he had instructed and received them into the Church. These were the first-fruits of an ingathering of souls that continued for many years. The holy missioner accounted as nothing a journey of sixty-three miles which he undertook in order to baptize an infant in danger of death. Within a year's time he had conferred this sacrament on forty-five native children. The concluding years of Father de Lamberville's life were still devoted to the interests of the mission which he had left, for he considered this to be one of his first duties. As formerly amongst the thick forests and beside the huge lakes of Canada, so now when death was approaching, he found his chief happiness in depriving himself of all comforts, in exposing himself to much suffering, in seeking God alone, and in rendering obedience to his Divine Master as represented by his Superiors with the humble and simple docility of a child. He realized that our Lord was present with him, as though he saw Him face to face, and did not allow a single day to pass without purifying his soul in the Sacrament of Penance. It was finally when about to make his act of thanksgiving after saying Mass, and while the Body and Blood of our Lord still dwelt sacramentally within his breast, that he felt for the first time the hand of death was upon him. He passed away a few hours afterwards at the age of seventy-eight.

2. Father John Ogilvy, a native of Scotland, finds honourable mention in a letter sent to the General of the Society, on February 9th, 1673, by Father Alexander Conn, in his capacity of Superior of the Scotch Mission. "Yesterday," he wrote, "letters were brought me concerning the death of Father Ogilvy, who died at Wintown, near Edinburgh, in a good old age, for he was more than seventy. He had with great fruit and gain of souls, and much labour, sustained the mission during more than thirty years. He

was during a long period a prisoner in London under Cromwell. When in Ireland he was reduced almost to starvation, and was compelled at the time of the Scotch Covenant, to lurk in caverns and mountain passes. He had borne many trials both as subject and as Superior of the Mission, a record of which is preserved in the Annual Letters. Father Paterson attended him at his death, administered to him the sacraments of the Church, and added his testimony to the good and holy death of this faithful missioner."

February 11.

1. Father Thomas Hunt, born in the year 1552, at Lindon, in the county of Rutland, entered the Society about 1579. He was a convert and is mentioned by Father John Vincent as having been a fellow-student with him in the Middle Temple, London, and subsequently his fellow-prisoner for the Faith in one of the London prisons. He was made a Spiritual Coadjutor on November 7th, 1594, and after about twenty years spent in Germany, where he filled a variety of different posts, and acted as missioner at Dillingen and Ratisbon, he was attached to the English Mission. He was a man of very eminent and solid piety, and a strict observer of every religious duty. His character was one of singular simplicity and great delicacy of conscience, while nothing afflicted him more than to be a witness of any outburst of anger or passion in another. When still a boy, on seeing his father abandon himself to a violent fit of vituperation and passion, filled with dread lest one so dear to him should be visited with sudden death in his present frame of mind, he could not rest during the night until he had gone and on his knees besought his father to lay aside his anger and be reconciled to God and to his enemy. More than once his intense love of God and anxiety for the good of a soul led him into the very midst

of angry disputants, of whom few could resist his zealous and loving appeal. He was equally successful in inducing the keenest gamesters to abandon their play and even supply him with alms for the poor. He was very exact in his practice both of obedience and of poverty. His mortification and his patience were so great that he never allowed himself to be troubled by any manner of slight or offence. If any person came to consult him on worldly affairs, he confessed that he was unacquainted with such matters, in fact his conversation was always of God or of the saints. Father Hunt's death was ultimately brought on by repeated exposure to the night air, at one time in hasty flight from the hands of those sent to catch him, at another in answering some sick-call or request for help from a distance. Having been accustomed to recite the Litany of our Lady every day, to obtain through her intercession with her Divine Son the grace of a holy life and happy death, he called for the book a little before he died, and while repeating the words as best he could, he expired calmly without either sigh or groan.

2. Father Christopher Greenwood, a native of Essex, was born in 1585. He went to St. Alban's College, Valladolid, for his higher studies in 1602, entered the Society in 1605, and was professed in 1619, in the Province of Toledo. He resided at St. Alban's as professor of philosophy until 1608, when he was sent to teach scholastic theology at Louvain. He then went to England in 1623, and laboured there for twenty-five years, chiefly in the London District, being universally beloved for his remarkable virtues, his candour of disposition, and great humility. He must have returned after this to the Continent, for being accounted a man of great learning, he was appointed to teach philosophy and theology at Liege during some years, and died there suddenly, though not without due preparation, at the age of sixty-six, on February 11th, in the year 1651.

February 12.

1. Father Richard Bradshaigh was Provincial of the English Province from the year 1656 to 1660, an eventful period which witnessed a great political change in the collapse of the Commonwealth and the restoration of the Monarchy. He was a member of the ancient Catholic family of Bradshaigh, living at Haigh Hall, near Wigan, Lancashire. Born in the year 1601, he made his studies at St. Omers and at the English College, in Rome, and on the 28th of August, 1625, he joined the Novitiate under the name of Barton. He was raised to the degree of a Professed Father in July, 1640. After acting as Minister, Procurator, and Consultor at St. Omers College, he served in the College of St. Francis and in the Lancashire Mission, and in 1642 was named Rector of Liege. We next hear of him as living in Paris in the year 1655, just before he was appointed Provincial. In 1660, he was chosen to be Rector of the English College at St. Omers, and died in that post on February 13th, 1669. At which time, to use the words of the Annual Letters, "Nonum jam annum felicissime regebat, insigni præsertim vigilantia et consilio, quibus apprime valebat." The Stonyhurst Manuscripts contain some very interesting and important letters written by him in 1659, to the Father General Nickell, upon English affairs. His style of composition in these letters is clear, polished, and eminently descriptive, full of life and dramatic power.

2. Father Thomas Plowden was the eldest son of Thomas Plowden, of Plowden Hall, Shropshire, and Shiplake, in Oxfordshire. He was born in the latter county in 1594, and was probably educated at St. Omers College. He entered the Society in 1617, under the name of Thomas Salisbury, when twenty-three years of age, and was sent to the English Mission and placed

at London, in 1623. In March, 1628, he was arrested with other members of the Society, at the Clerkenwell Residence. The Catalogue for 1655 again includes his name among the London Fathers, after he had been missioner at Norfolk in 1632, in Wales in the year 1634, in the Norfolk District in 1636, and in Hampshire about the year 1645. During the following year he became Superior in his own county of Oxford, after filling which post he returned once more to London, as we have stated, and died there on February 13th, 1664, aged seventy. A very old and quaint engraving, published in Thomas Scott's *Vox Populi*, or "News from Spain," represents Father Thomas Plowden as seated amongst a conclave of learned Doctors and Jesuit Fathers, evidently intended for the "Assembly of Jesuits," referred to in the House of Commons by Sir John Croke, the Secretary of State, at the time of the "Clerkenwell Discovery."

February 13.

Father Francis Williams, a native of Cheshire, born in 1622, was brought up in heresy, but seems to have been endowed even in childhood with a wonderfully simple and pious natural disposition. He made his studies at Cambridge, and when about thirty years of age, he took ship for Holland on business. His vessel, however, being driven into the harbour of Dunkirk, he landed and repaired to a church where, on noting the unstudied attitude and air of profound recollection of some women who knelt before a statue of the Blessed Virgin, he felt convinced that their souls were filled with a calm trust and confidence in God, and conceived all at once a strong desire to embrace their faith. As soon as he had reached Holland he considered carefully within himself the question of religion, and Father Keynes, a Jesuit of solid virtue and learning, becoming acquainted with

him, drew him still nearer towards the Church. The Spiritual Exercises, which he made before deciding on his abjuration, changed him into an entirely different man, and he resolved to become not only a Catholic, but a true saint. He therefore earnestly begged to be admitted into the Novitiate, of which Father Henry Bedingfeld was at that time Superior. The Provincial, Father Richard Bradshaigh, wishing to test his vocation, sent him to Liege for his philosophy, and he there publicly defended its theses with great distinction.

On April 9th, in the year 1659, Father Williams was received into the Society at Watten, studied his theology subsequently at Liege, and again made a public act with marked success. Giving himself up to further study, he soon became an excellent Master and an able Professor at Liege, first of philosophy and then, for three years, of theology. At this period he was confessor to the Nuns of the Holy Sepulchre. In 1672, his Superiors deemed him a man especially fitted for directing the spiritual life of the novices, and he was appointed to the Rectorship of Watten. Returning to Liege in 1680, he was named Prefect of Studies and Professor of Sacred Scripture, offices which he held for barely a year, as he received the last summons while still in the full possession of his faculties, and died on the 13th of February, 1681, at the age of fifty-eight.

Father Williams was eminently a man of God. Prayer and meditation seemed to transform his whole being, and he gave many hours to it at night, lying prostrate in presence of the Blessed Sacrament. His charity towards his brethren, and particularly towards the sick, resembled much that of St. Ignatius. However busily occupied, he invariably found time to visit them, to console and encourage them, and even to spend whole hours by their bedside. Those who knew him well bear testimony to the fervour of his zeal for God's honour, and to his extraordinary esteem for our Rules and Constitutions, which would allow no neglect of religious discipline either in himself or others. While he was unfailing in paternal care and tenderness

towards each one of his subjects, he possessed as Novice Master the gift of communicating to those under his charge that fire of divine love with which he was himself inflamed. His last illness was brought on by the cold and fatigue of a long journey made during the most trying days of an exceedingly severe winter. At his death he left behind him a series of very earnest and admirable devotions.

February 14.

1. Father Robert Dicconson, a native of Lincolnshire, was born in 1642, and in due time made his studies at the University of Oxford, preserving his faith and morals unblemished in the midst of heresy and dissipation. He entered the Society at Watten in 1663, when twenty-one, and became a Professed Father in 1681. Having been sent after Ordination into the Devonshire Mission, he laboured zealously for many years, braving all dangers, and courting rather than dreading a martyr's death. He was then recalled to Belgium, to fill in turn the chairs of philosophy, of moral theology and controversy, and of Sacred Scripture at Liege. From these posts he was removed to that of Rector of the house of Tertians at Ghent, and afterwards of Spiritual Father at Liege. About this time his Provincial, Father Warner, recommended him to the General as one specially fitted for the office of Rector and Master of Novices at Watten.

The interior life of Father Dicconson made him a very perfect model for the imitation of all. He observed the Rules with such strict accuracy as to avoid the slightest shadow of transgression, and several Fathers who noted with admiration his manner of life could never detect in him any breach of the Rule. In countenance, gesture, and conversation he preserved the same spirit of composure and recollection, and was often spoken of as "The Modest Father." When present at the scholastic disputations he seldom changed his

position, and never raised his eyes nor lifted his hand to brush away the flies that tormented him. He possessed the same peace of soul in the various duties prescribed by obedience, though he always combined a bright and cheerful manner with the gravity of his demeanour. His union of heart with God was complete, and he neither sought nor cared for anything but the fulfilment of His Divine will. During his last sickness he accepted his sufferings, as he did everything else, with a sweet and tranquil submission, as coming from the hand of God, and it was discovered only then that gangrene had formed in his bowels, and that he could live but for a very brief time. When it was suggested to him that he should give his last thoughts to our Lord's Passion, he replied: "This is Saturday, and I shall meditate on the Blessed Virgin, but on Mary at the foot of the Cross, and so render up my soul into the hands of my crucified Saviour." He shortly after expired on the 14th of February, 1693, at the comparatively early age of fifty-one.

2. Father Robert Grosvenor, born at Rothwell, near Wakefield in Yorkshire, and related to the Grosvenors of Eaton Hall, rendered great service to the Society as a most active and trusted missioner. When seventeen he began to study law in New Inn, London, and during the three years and a half that he was thus occupied he was converted to the Catholic Faith, and from that moment was a victim to much bitter persecution. He was imprisoned in Wakefield, then liberated, and a second time thrown into prison, first at York and afterwards in Hull, while soon after his whole property was confiscated. Having passed through several other vicissitudes, he at length went to carry on his studies at St. Omers, whence he was sent to the English College, Rome, 1614, at the age of thirty-two. He was ordained Priest there, and returning to England joined the English Province, and was first employed in the Mission of the Durham District, in 1623. Father Grosvenor's life when a missioner was as singularly full of changes as it had been while he was still a student. In 1627 his name appears in the Yorkshire District, and

about 1630 he was removed into Derbyshire. Three years later he was sent into Lancashire, where he probably baptized Father Thomas Gerard, at Bryn, in 1640. He was then again transferred to the Derbyshire District, where he fell into the hands of the Parliamentary rebels and was once more committed to prison. After nine months' incarceration he was liberated when Charles II. retook the town of Derby. He returned to Lancashire in 1651, and remained there for ten years, after which time he was sent to the newly formed College of St. Chad, in Staffordshire. He died probably in the same College on February 14, 1668, by which time he had attained the venerable age of eighty-six—"full of days and full of merits." Towards the close of a life of such constant change and activity, Father Grosvenor found opportunity to compose a very beautifully written book in manuscript containing a valuable selection of Cases of Conscience.

February 15.

At Paray-le-Monial, in France, died on the 15th of February, 1682, the VENERABLE CLAUDE DE LA COLOMBIERE, a native of St. Symphorian, near Lyons. This holy Religious was destined by our Lord Himself to be a faithful aid and support to Blessed Margaret Mary Alacoque, and the active and earnest apostle of devotion to the Sacred Heart. Even those who witnessed and bore testimony to the sanctity of his life, failed apparently to recognize the heights to which it really attained. Not until the secrets of the retreat, in which he made the heroic vow to observe each separate rule of St. Ignatius with a most perfect and exact fidelity, were laid bare before them, and they had heard the words by which Blessed Margaret Mary gauged the richness of his merit, did men in general conceive how far this young and fervent Religious had advanced along the path of holiness amid the humble avocations of college life. He himself owns that he had for a long time contemplated

this serious step, and that it was in no way the sudden outcome of a passing access of fervour, nor an ambitious striving after new and unwonted experiences in the spiritual life. This vow, according to the testimony of all who lived with him, he kept faithfully and fully.

Father Colombière was endowed with a singular gift of discernment in the direction of souls, and his sermons and other works breathe a spirit of heavenly unction. His life well deserves and indeed justly claims a record in this Menology for the work he did in England, his deep interest in and affection for this country, the services he rendered to the Duchess of York, afterwards Queen, and the spiritual gifts and benefits he conferred on the Catholics of this realm by founding and propagating amongst them the Devotion to the Sacred Heart. Nor should we forget that the first petitioner for a Mass in honour of the Sacred Heart was no other than Mary of Modena herself, when she had ceased to reign, and had become England's exiled Queen. After a sojourn of two years in London as preacher to the Duchess, during which he passed along the crowded streets of London seeking out souls to guide and instruct, and preached courses of sermons in which the Sacred Heart was not forgotten, Father Colombière was arrested and thrown into prison, under an accusation of conspiracy inasmuch as he had reconciled a large number of souls to the Church, among whom were more than twenty apostate Religious. Although in consideration of his chaplaincy he escaped death, or rather was debarred the happiness of shedding his blood for Christ, yet the intense pain of that constant depression and debility which never allowed him a moment's respite until his death, was a very trying heritage left by his long and wearisome captivity. No more trying lot befell him in his whole life than that which marked its last three years, during which he seemed to be able to do nothing. "This," he wrote, "is one of the greatest acts of mercy which God has bestowed upon me, it is an inestimable treasure. Pray to our Lord that He may enable me duly to value it for the sake of His love, and that, if it be to His glory, this trial may ever increase

more and more, notwithstanding my own natural repugnance and my unworthiness." His labours and sufferings at length exhausted his strength, and he died at Paray-le-Monial. It was during a previous abode in that town that by the disposition of God he became the director of Blessed Margaret Mary, in order that he might aid by his advice this holy soul in the foundation and spread of devotion to the Sacred Heart. He laboured for this object with great success, and received most signal favours from the adorable Heart of Jesus.

February 16.

Father Thomas Betagh, born on May 8th, 1738, in the town of Kells, Ireland, was the last survivor of the Irish Jesuits of the old Society. His death took place at Dublin, on the 16th of February, 1811, in the seventy-third year of his age. After receiving a grammar school education, he was at the age of fourteen sent to the Seminary of Pont-à-Mousson, where he passed through his studies with extraordinary rapidity and success. He was, very early in life, appointed professor of languages, in which capacity he greatly distinguished himself. By reason of his eminent virtue and learning, combined with singular amiability of disposition, he was esteemed in the Seminary to a degree approaching to veneration. It was his principle never to contradict a person unless some dogma of faith or maxim of morality was impugned. He possessed a wonderful mastery over himself, and had been from his youth especially protected by Providence against the assaults of the enemy of mankind. He remained in France until the Suppression, and his return to Ireland in 1773 was entirely owing to that event. He shortly afterwards opened a Latin school in Sall's Court, Fishamble Street, Dublin, and was appointed to a curacy in the parish chapel of St. Michael, Rosemary Lane.

From the first day that he entered upon the duties of his ministry Father Betagh began a career of labour which has justly obtained for him a high character of sanctity and apostolic earnestness. The poor were the chief and almost sole objects of his care, though his preaching was well adapted to impress and influence all classes. He also established a night school in Skinner's Row, to which, from its opening to the hour of his death, he gave the most unremitting attention. Here he likewise trained up a number of promising youths for the Priesthood. It was his great delight to instruct the young in general, especially the orphans and the friendless, and to protect and cherish them with a benevolence truly paternal. He was ultimately placed in charge of the whole parish, and was also re-nominated one of the Vicars-General of the diocese. Although suffering from a very serious and painful internal complaint, he never relaxed his arduous duties, and when his doctor remonstrated against the injury which he was doing to his health, his repeated answer was that God would require at his hands a rigorous account of the souls committed to his spiritual jurisdiction, and that it was much better for him to shorten his life by labour than to lose his soul by neglect of duty. In his sermons he developed his subject with great care, and the intense earnestness and self-abandonment of his manner when preaching convinced his hearers that his words came straight from the heart and expressed his own deep feeling of the importance and dignity of his office. After his death, the unusually large attendance of fellow-townsmen and of clergy at his funeral bore public testimony to the admiration in which he was held. A monument was erected to his memory, in the Chapel of St. Michael and St. John, Exchange Street, Dublin.

February 17.

During the month of February, in 1700, died in the small town of Damas, amongst the Vosges, Father John Pierron. He laboured for six years in the Mission of the Iroquois, well-named the land of martyrs, a field watered from the very first with the blood of the Venerable Isaac Jogues. Father Pierron was an artist of considerable skill and ingenuity, and with much zeal turned his gifts to account in instructing and influencing the unlettered savages of New France. The Venerable Mary of the Incarnation writes of the great success of his illustrations of the punishments of Hell and the glory of the saints in Heaven: "The simple natives are so charmed by these representations that they follow the good Father everywhere and look upon him as one of the greatest geniuses that exist. He can turn them which way he likes, and when together they are always discussing the subjects which he paints. They listen to his teaching with the utmost avidity, and he has baptized large numbers of them. The fame of his paintings has spread to the neighbouring tribes, so that other missionaries are anxious to procure some copies of them."

After attaining a fuller knowledge of the native mind, Father Pierron wrote several little Plays adapted to their capacities, and these met with equal success. Under the title of "The True Road to Eternal Life," he taught them everything that a good Christian ought to know and do. Another little drama he called "The Way of the World," exposing the errors of their superstitious practices and false worship. So penetrated with divine truth did the minds of even the women and children become that the heretical Dutch tried in vain to pervert them, and could not help admiring the strength and purity of their faith. Not less remarkable was the effect produced on their medicine-men, braves, and the chiefs of their tribes, one of whom,

though a pagan, when starting on an expedition of great peril came up and asked openly how he was to be sure of getting to Heaven if he were killed. On another occasion, Father Pierron presenting publicly three gifts to them when in full council, obtained from them in return three separate promises : one that they would never again invoke the devil; the second, that they would give up the tricks by help of which they pretended to work wonderful cures; the third, that they would for ever renounce their fetish dances. Other races were more difficult to persuade, more especially the Tsonnontouans, amongst whom he always carried his life in his hands, being every moment in danger of assassination. "He was," says Father Dablon, "a man of grand and rare virtue," and he goes on to narrate the following striking instance of his fervour. "When returning to the Iroquois, against whose character he had a strong feeling of repugnance, he begged to be allowed to take these two vows solemnly in my presence—the first, that he should never even discuss in the slightest degree a single order of Superiors, nor propose anything to which they might object; the second was that he should never again think of returning to France, nor take any step towards such an act. The former of these vows I did not permit him to take, but to the second I readily consented, provided obedience did not require otherwise. A distinct order of obedience was, in truth, necessary before he consented to return even to a less trying climate, such as that of Lorraine, and there devote the few remaining years of life which prolonged fatigue and suffering had now left to him. A very short time spent in these fresh fields of labour sufficed to wear out his strength, and he succumbed to his many fatigues and infirmities, on the 16th day of this month, carrying with him the veneration of all as a saint."

February 18.

1. Father John Scamel, probably of foreign extraction, was born in Wiltshire, in 1585. He entered the Society in 1610, and was sent to the Worcester Mission in 1614, in which district he laboured until his death, ten years afterwards, on the 16th of February, 1624, at the comparatively early age of thirty-nine. He was always of weak health, but set an admirable example both to his religious brethren and to externs. He gained many souls to God and to the Church, among whom were some persons of high position. He had only partially recovered from a severe sickness when he set out on a long journey to administer Holy Eucharist to certain Catholic families that had been for a considerable time deprived of that blessing. He fainted on his way thither and had to be carried home, when he took to his bed and not long after that died. During his illness he exhibited singular patience and submission to the Divine will, preferring the least indication of his Superior's wishes to everything, even to life itself. Feeling his end approaching, he prepared himself for death by a general confession and other pious exercises. He was both in life and death a zealous promoter of the good name of the Society. Father Scamel must have been a very holy man and devoted missioner, for his death is recorded in terms of the highest esteem and affection, and he is said to have left a great void behind him in the district in which he laboured.

2. Father John Layton heads the list of those who were connected with the Residence of St. John the Evangelist and the Durham Mission, as regards both his birth and his family. This District was founded by Father Richard Blount, who subsequently, in 1623, when the Vice-Province was raised to be a full Province of the Society, became its first Provincial.

Father Layton was born in the diocese of Durham in 1588, and made his studies at St. Omers and the English College, Rome. There he publicly defended the theses of Philosophy, and was ordained Priest in 1611, entering the Society three years after. His life in Religion was spent on the mission, and Lancashire became the field of his labours, which bore on them the mark of a true apostleship, though his career was a very brief one. Father Layton's sermons were attended by such large numbers that it was difficult to find a barn wide enough to hold them, while the Protestant churches in the neighbourhood were nearly emptied, to the great vexation and dismay of the chief clergyman of the place. Father Layton was indefatigable in hearing confessions, in administering the Sacraments, in preaching and catechizing, while he controverted the doctrines of the heretics, and confirmed the wavering faith of the more orthodox, with such success that he drew into his barn a plentiful harvest. His death, at the early age of thirty-six, caused the deepest grief and was regarded as a very serious calamity. He died probably on the 18th of February, 1624, in the repute of great sanctity.

February 19.

At St. Inigo's in Maryland died Father James Walton, an Englishman. He was born on the 10th of June, 1736, and entered the Society on the 7th of September, 1757, at the age of twenty-one. When he had completed his fourth year of theology he was, in the May of 1766, sent out to the Maryland Mission. Before he could be admitted in the ordinary course to the solemn vows of profession, the Society was suppressed. After that event he continued his labours as a devoted and most zealous missioner, and directed his energies towards preserving and handing on to the Society when it should be restored, the funds belonging to it, which had been invested chiefly in his

name. The property thus confided to his personal integrity he conveyed by deed of trust to the new corporation of ex-Jesuits, continuing meanwhile to supervise the common interests, as an active trustee. It was to him in particular that the words of Father Carroll referred when he wrote, "It is happy for the priests, and indeed for the Roman Catholics in general, that these estates are now vested in persons who, having no interest in view but the general good, will be ready to concur in any measure for perpetuating the blessings of a Catholic ministry in this country." And in justification of this estimate, Father John Carroll lived to see, when Bishop of Baltimore, a wide organization of churches and parishes established in Maryland chiefly through the proceeds of the Jesuit property thus faithfully preserved and wisely expended.

Besides rendering this service to the Society and to religion, the Father was well known to be a profoundly religious man, and Bishop Carroll gladly employed him as Spiritual Father in general throughout the diocese, committing all the important cases, as he himself said, to "the rigid discipline of that true son of the Society, Mr. James Walton." Bishop Leonard Neale, a member of the old Society, announced his death to the English Provincial, Father Stone, in a letter from Georgetown, Maryland, dated June 25th, 1803. He did not live to witness that restoration of the Society which he so ardently desired and so confidently anticipated. His colleagues, when about to fulfil the great object of his aspirations, raised a monument over his grave at St. Inigo's, and while inscribing on his tombstone what was virtually his true title, "*The Rev. James Walton of the Society of Jesus*," added their testimony that he had "served the mission in Maryland during thirty-six years, eight months, and seventeen days with indefatigable zeal and persevering fortitude. His brethren, the Roman Catholic clergymen of Maryland, erected this monument as a tribute due to his singular merits, and to perpetuate the remembrance of his zeal in the vineyard of the Lord."

February 20.

1. Father Thomas Lister was a native of Lancashire, born in 1559, and a student at the English College, Rome, in 1579. Two years later, he publicly defended theses in philosophy, and joined the Society on February 20th, in 1583. He made his higher studies at Pont-à-Mousson, where he took the degree of Doctor of Divinity, in 1592, and was sent the year after to the English Mission. In 1597, he accompanied Father Coffin over to Holland, where they were seized at the fortress of Lilles, nine miles from Amsterdam, after escaping from a number of perilous adventures in different ports of England. They were sent back to their own country, and long kept in prison, though there is no record where Father Lister was confined. He managed to recover his liberty, and was for some years associated with Father Oldcorne, at Henlip, in the Worcestershire District, being also actively employed there during the period of the Gunpowder Plot. It was probably in connection with this that he was apprehended, again imprisoned, and ultimately banished by James I. in 1606. Yet he must have soon returned to his former mission, for his name appears in 1610, in the notice of his Profession, on the 3rd of June. Father Lister is supposed to have been the author of the exceedingly interesting narrative giving the history of the conversion of Miss Dorothy Abington. He is mentioned in a Catalogue of the Province as being Superior of the Residence of St. Mary, at Oxford, and no allusion is made to him after 1625, so that he must have died before the year 1628, having abundantly shared in the hardships of the period.

2. Brother Cuthbert Prescot, Temporal Coadjutor, Confessor of the Faith, and fellow-prisoner of Father Corby, was born in Lancashire,

in 1589, or 1592. He entered the Society in 1627, and always resided in London, where he was Socius to the Procurator of the Province, until his arrest and committal to Newgate, about 1644. The Society owes much to his extraordinary and successful efforts in drawing together and protecting the sons of Catholic gentlemen on their way to St. Omers College for their education. He was selected by Superiors for this perilous and responsible service, on account of his great virtues and tried zeal for souls. He spent many years in the anxious work of collecting these youths in face of the penal laws, and of getting them on board vessels at different seaports, though these were most strictly guarded for the very purpose of apprehending Catholic children of this description. So unfailing, however, were his tact and discretion that in no year did he send fewer than one hundred, often, indeed, two hundred, scholars to the colleges. Though constantly watched by spies and often captured by the pursuivants, Brother Cuthbert was equally ingenious, until the troubles of the Parliamentary rebellion began, in escaping out of their hands or out of some prison in which he had been confined. Finding themselves unable to prove him to be a priest, and seeing that their prisoner was ready at any moment to lay down his life for the Faith, his judges condemned him to confiscation of all his goods and imprisonment for life. Thus shut up, he developed a new vocation in attending the Catholics imprisoned and otherwise suffering for their faith. He was soon universally and deservedly beloved throughout the prison, and this even by the gaolers themselves. With the alms that came to him from outside, he saved many from starvation, and hence when he died on the 20th of February, 1647, worn out by sufferings and by the squalor of his cell, they mourned for him as children do for a tender and provident father.

February 21.

The Venerable Robert Southwell, Martyr and graceful Poet of the Society, was born in 1560, at Horsham, St. Faith, not far from Norwich, though his family belonged to the neighbourhood of Southwell and its Minster in Nottinghamshire. God watched carefully over this child of predilection, for, although some tramp had succeeded in carrying him off for a few minutes and in leaving her own babe in his place, he was soon rescued and restored. At a very early age he commenced his studies at Douay, and when fifteen, was sent to Paris, where he first felt the grace of God strongly drawing him to the religious state. After hesitating between the Carthusian Order and the Society, he chose the latter. His motive for doing so was, as he states, "that he might the better be enabled to imitate Christ crucified, to expiate the debt due for the sins of his fifteen years' life in the world, and to have at hand a faithful and experienced guide directing him in the way of salvation and perfection, so that he could feel certain he was doing the will of God by carrying out that strict obedience which the Society of Jesus professed."

When, on the 17th of October, 1578, he was actually admitted into the Society, at the age of eighteen, he was tremblingly alive to the debt of gratitude which he owed, and to the care with which he was bound to watch over so great a grace. The following maxims, written by him as a young man, will show how truly he did this: "In every action never commit to another what thou canst do thyself, nor defer to to-morrow what should be done to-day, and have a care of the least fault. Show thyself prepared for all, preserving evenness of soul and countenance, also inwardly reverence those with whom thou art in most familiar intercourse. Be sparing in jests, never mingle satire in thy conversation; indulgence in this proceeds chiefly

from pride and a too great liberty of soul, and very frequently, while it seems to please the listeners, it is, on the contrary, highly displeasing to them. Among the loquacious, observe moderation of speech; among the irascible, guard the temper; among the lovers of pleasure, beware of self-indulgence. He whose duty it is to move others to perfection of life, should himself exhibit that patience, charity, modesty, meekness, and union with God which he professes." Father Southwell studied his philosophy and theology in Rome. After his ordination he was made Prefect of Studies at the English College, and it was during this period that with great study he attained the proficiency in his own language which enabled him to rank with Parsons and Campion in scholarship, and to excel them in the gift of poetry. From a boy he had set his heart on martyrdom, and thus we find the fruits of all his study, his vigour of style and graceful diction, wholly consecrated to the one great aim of winning to the Faith, persuading to virtue, and glorifying God.

On being sent into England, Father Southwell arrived safely in London. He at once actively made excursions into Sussex and the north, being, unlike many of his brother missioners, simply and modestly dressed in black. Proceeding on Sunday the 5th of July, 1592, to Mr. Bellamy's, Usenden Hall, near Harrow, he was there betrayed by a daughter of the house into the hands of Topcliffe, and led back to London, before the eyes of all, on a "miserable lean brute." He was fearfully tortured in his captor's own house, often and for many hours together. He next remained for nearly three years at his father's expense in the town. On February 18th, 1595, he was brought to Newgate, and there confined in the subterranean dungeon called "Limbo." When word was brought him on the 21st that he was about to be drawn to Tyburn for execution, he embraced the gaoler, saying: "I thank you most heartily for your good news," and being laid on the hurdle, exclaimed: "How great a preferment is this for so base a servant." When at the gallows the cart was gently drawn away, he continued to pray as long as he remained conscious, and soon afterwards his soul passed upward to God.

February 22.

1. In Dublin, on the 21st of February, 1606, died Father Richard Field, who during the four years that he was Superior of the Irish Mission, and also in the latter portion of his life, rendered much valuable service in Ireland both to the mission and to religion in general. He was the son of the Lord of Corduff, was born about 1554, and entered the Society in 1582. Towards the end of 1599 he was sent as Superior to Ireland, in which post he remained until replaced by Father Holywood, in 1604. Jouvancy, in his *Historia Societatis Jesu*, says of him: "Father De la Field was an active and prudent man; his sermons, conversation, and counsels were much valued not only by Catholics, but also by heretics and schismatics. His fame attracted the attention of the spies who were always on the watch, and caused his capture and imprisonment while he was walking in the streets of Dublin." On his release from prison Father Field returned, nothing daunted, to his former manner of life and narrowly escaped being again arrested and very possibly hanged, as in 1604 a reward of £40 was offered for the capture of every Jesuit. After his death the new Superior, Father Holywood, wrote of him: "Our dearest Richard of happy memory, whose loss I now feel very much, was a man of perfect obedience, and so dear to those with whom he lived, that I doubt if they would have mourned more over the loss of a parent than they did for him."

During seven years Father Field lived and laboured in Dublin and the neighbourhood, instructing and exhorting the Catholics, administering the sacraments, and confirming the citizens in their religion. He was, according to Father Holywood, the guiding spirit and organiser of the heroic stand which the Catholics of Dublin made for their faith in 1605. Though very ill at the time, he rose from his sick-bed, assembled the chief citizens,

and explained to them the duty of resistance to the inroad of heresy. He then went among the nobility and gentry of the neighbouring counties, and induced them to help and encourage the townspeople in their resistance to the vexatious exactions of their persecutors. Father Field died at the age of fifty-two years, about twenty-four of which were spent in the Society.

2. Father Matthew Gahan was born in Dublin, on the 7th of February, 1782. He entered the Society for the Irish Mission, at Hodder, near Stonyhurst, on the 7th of September, 1803, and returned to Ireland in November, 1811. After filling various positions in Dublin, and acting for six years as Minister at Clongowes, he obtained permission from his Superior to devote himself to the spiritual care of the poor Catholics in the Isle of Man, who were as sheep without a shepherd, and had before been occasionally visited by him and cheered with his presence. To their instruction and service he consecrated the remainder of his life, amid inconceivable discouragements, privations, and labours, all of which he bore with exemplary patience and fortitude. He built chapels at Douglas and at Castletown, and persevered until his death in his solitary post, sustaining unaided the heavy work of his mission, and keeping the faith alive among the people. On account of these great services he well deserved his title of "the apostle of the Isle of Man." He died in the island on the 22nd of February, 1837, at the age of fifty-five, consoled and strengthened by the sacraments of the Church, which he received through a manifest intervention of Divine Providence. In this time of his great need a priest happened to come across to the island to visit him, without knowing anything of his sickness, and arrived at the spot in time to prepare his soul for its last journey.

February 23.

Father Mary-Joseph-Peter Chaumonot died at Quebec on the 21st day of February, in the year 1693. His name was held in veneration by his fellow-missioners in Canada on account of his great sanctity. For sixty-one years he had consecrated his life to God in the Society, and during fifty-four years of that time had devoted himself to the salvation of the souls of the savage tribes. Though he lived to an extreme old age, he had never once failed in keeping the vow which Father General Vitelleschi had permitted him to make when he was fifty-seven, of seeking the greater glory of God in all that he did. Five years before his death, a Superior obliged him under holy obedience to put down in writing some at least of the special graces which he had received from God during his early life. In obeying this injunction he gave greater prominence to his faults, his imperfections, and what he not unjustly called the frivolities of his youth. Father Chaumonot was the son of a poor vine-dresser living in the environs of Chatillon-sur-Seine. After being sent to school, at the expense of an uncle in Holy Orders, he left when he had reached the class of rhetoric, with the determination to try and gain a position for himself, though he possessed not a farthing in the world. With this view he turned his steps towards Rome, and continued to lead the vagabond life of the prodigal, in parts of France, Savoy, and Italy, until he began to reflect with keen and bitter regret that he had never thought of offering up to God, in expiation for his sins, that state of hunger, nakedness, disease, and misery which had rendered him an object of aversion to others, but of which he felt sure he was now healed by an angel at the sanctuary of Loreto, where he had made to our Lady a vow of perpetual chastity. Strengthened hence-forth by the fervour of his charity, and purified by a most true and profound

spirit of penance, he was admitted at the age of twenty-one into the Novitiate of St. Andrea. While there, our Blessed Lady herself suggested to him that he should make a vow of seeking always and in everything the greater glory of God, and he then obtained leave from Father General to add to his name of Peter those of Mary and Joseph.

The missionary life of Father Chaumonot was spent amongst the tribes of the Hurons and the Iroquois, where its progress was marked out for half a century by many a scene of heroic suffering, ignominy, and triumph over every kind of persecution. When visiting one of the most savage tribes, he preached the name of Jesus with a fearlessness which carried all before it, and obtained complete ascendency over their minds. The preservation of the Huron race from entire extinction, and the foundation of the Church formed by them in the island of Orleans, close to Quebec, were the work of his zeal, and the celebrated Association of the Holy Family of Nazareth, instituted by him, added fresh lustre to his apostolic career. This still lives after the lapse of more than two hundred years, and bears fruit amongst the people in the sanctification of their families on the model of the Holy Family itself; the father copying the example of St. Joseph, to use the words of Father Chaumonot, the mother that of his Spouse Mary, and the children following the footsteps of the Infant Jesus.

But the more God continued to bless the apostolic labours of His servant, and to favour him in his own person with many Divine graces and communications, so much the more did the holy missioner disparage his own merits, and seek every occasion of humbling himself, renewing to each fresh confessor a self-accusation of the faults of his youth. A few hours before his death, he expressed to his spiritual director his desire that he might resemble St. Joseph in the circumstances of his death, just as he had through life sought to imitate his virtues. This favour seems to have been granted, for those who stood at his bedside asserted that at the last moment his countenance suddenly lighted up with an unwonted serenity and bright-

ness, and that as with arms extended, he pronounced gently the holy names of Jesus, Mary, and Joseph, he seemed to pass away in the act of embracing with a transport of holy joy those whom he so greatly loved.

February 24.

Father Henry Hamerton, the founder and first incumbent of the mission of Pontefract, in Yorkshire, was born in that county in the year 1646, and was Professed in 1687. He long served as missioner at Pontefract and its neighbourhood, having in 1685 transferred thither the Residence of St. Michael's District from its poor and inconvenient position in York. He built a chapel, opened a flourishing school, and preached every Sunday and on the greater feasts, almost every one of his sermons being blessed by the conversion of several Protestants. When Bishop Leyburn made his visitation of this mission in 1687, while James II. was King, he Confirmed no fewer than 250 persons. During the following year, however, the school was totally destroyed by the mob, at the outbreak of the Orange Revolution, and the church was closed. Father Hamerton himself, though so highly esteemed and reverenced for his pastoral zeal and self-sacrificing labour, especially at the time that the putrid fever was raging in the north of England, was seized and confined in York Castle, after sending off his fellow-missioners to a place of safety. It is true that he retired at first from the danger of pursuit, but feeling unable to abandon the flock committed to him, he returned to Pontefract, and remained courageously at his post. He hastened in every direction at night, ministering to the people, for he was obliged to lie concealed during the day. On one occasion he was forced to betake himself for refuge to a hilly and desolate part of the county in mid-winter, the way being dark and unknown to him, so that he repeatedly

sank up to his knees in frozen water, and was in imminent danger of falling into some coal-pit. When on the point of perishing in a snow-storm, he was espied by scouts on the watch for him, taken prisoner by them, and led from place to place, mounted on a wretched horse, and surrounded by an infuriated crowd who called out loudly for his death. On arrival at York, he was thrust into a loathsome dungeon. Absurd as was the accusation that he had filled his house with daggers for the murder of all the Protestants he could lay his hands on, he was arraigned and ordered to prepare his defence, which would be heard the next day. He himself recounts the terrible temptations by which the devil sought during the night to undermine his fortitude and perseverance, and succeeded in filling his mind with strange fears and repugnances. But after he had made his morning meditation, had offered up the Holy Sacrifice, and communicated in his Mass, all his weakness and sadness at once passed away, and left him in a state of profound peace and confidence. Having regained his liberty on bail, he retired with broken health to Lincoln, thence to Norwich, and later on to Watten and to Ghent. In this last place he laid down his life, on February 24th, 1718, at the age of seventy-two years, after much suffering, which he endured with perfect resignation.

February 25.

1. The Venerable Francis Cotton was a native of Hants, born in the year 1595. At the age of twenty-one he entered the Society, under the name of Neville, and was Professed of the four vows in February, 1631. Ten years previously he had been sent on the mission, being employed chiefly in the North and South Wales District, of which he was appointed Rector in 1650. Throughout his whole life, whether as novice, missioner, or Rector, he was most faithful to the principle which he had laid down

for himself from the first, that "nothing which one can do is worthy of being offered to God unless done in the best manner possible." We learn from different sources that "he rendered himself very dear to all classes by reason of the gentleness of his manners and the fervour of his piety. He was gifted with unusual talents and great industry, and was a rigid observer of his rules to the minutest point. In prayer he humbled himself profoundly before God, whom he felt to be constantly present with him. He laboured assiduously to preserve purity of conscience and to keep his senses in due subjection, so that he never lost his peace of mind, even under the most adverse and trying circumstances." Father Cotton's self-sacrificing labours during forty-eight years were blessed with a rich harvest of souls, in recompense not only of the heroic patience with which he endured constant and savage persecution, but also of the extraordinary fortitude and resignation with which he bore for many years the tortures of an exceedingly painful complaint, leading every one to suppose that he was in the most perfect health. In addition to his ministerial work in Wales, he was, in 1661, employed in assisting the Catholics of Worcestershire, and finally, at the time of his death, he was acting as missioner in Staffordshire. Here, at the venerable age of eighty-four, he fell a victim to the brutality of the King's officers, having been discovered by them in the house of a Catholic nobleman. He was dragged mercilessly downstairs from the garrets to the hall beneath, and the severe injuries he received under this treatment caused his death within a very few days. When expiring, he heartily thanked God for having been judged worthy to suffer for His sake those afflictions and outrages which he had so earnestly desired.

2. Brother William Couche, a Scholastic, first saw the light near Tolfrey, in Cornwall, where his parents held a good position. He received from God many special gifts of nature, and was by His providence protected from many imminent perils both to body and soul. When eleven years

old, he was sent to St. Omers, and there the modesty of his whole behaviour gave singular edification. His calm cheerfulness of disposition and countenance testified to the innocence of his soul, while his application to study was a constant example to his companions. During the whole course of his scholastic career he was never known to transgress the Sodality rules or school regulations, and he would submit to any amount of teasing rather than break even the least of these. As Prefect of the Sodality, he was a model of piety and exact observance. No sooner, however, had his higher studies commenced, than he was assailed by scruples. In this state he lost all relish for either study or recreation, his thoughts became engrossed with the dread of sin, and betrayed him into acts of obstinate self-will. Still, the grace of God was leading him on to aspire to the religious life, and in 1749, he was permitted to enter the Novitiate. The principle of seeking in all things our greater mortification now obtained a firm hold upon his mind, and from that day he was most unsparing of self, seeking only to be admitted into closer union with God, that so also he might be dead to all human things.

Brother Couche's studies, far from hindering his progress in virtue, really helped to promote it. He felt that he was bound to study all the more diligently, from the knowledge that learning is requisite for discharging aright the different functions of the Society. He was most exact in observing the rules prescribed to the scholastics in connection with their studies, such as the use of Latin, the observance of silence at appointed times, &c., and he was careful to present himself amongst the first at every duty. He was very sparing of his words, seldom speaking, and then only of God, of the Blessed Virgin, towards whom he cherished a tender devotion, of the Saints, and of heavenly things. Wholly intent on the correction of his own faults, he paid no heed to those of his companions, and though always remaining silent when unjustly accused, he was most watchful over his neighbour's good name. Towards the close of his twenty-first year, small-pox broke out in the

College, and it was believed that he then offered his life to God to obtain the recovery of the others. In his delirium after he was himself attacked, all the habits of his interior life revealed themselves. His malady rapidly increased in violence, and the rupture of a blood-vessel, causing profuse hemorrhage, is supposed to have restored his consciousness. During the few remaining moments of his life, he was the admiration of all, and as the discharge of blood could not be arrested, he slowly sank. Thus ended his short but saintly career, on the 23rd of February, 1753, when he had just passed his twenty-first birthday.

February 26.

1. Father John Sweet was born at Modbury in Devonshire, in the year 1570. When thirty years of age he entered the English College, Rome, for his higher studies, and left it in 1606, before ordination, having to arrange some important family affairs. He had given, as we are told, much edification to the students and had been of great spiritual service to those who visited the College. He won over several persons to the Catholic Faith and favourably disposed others for embracing it afterwards. He joined the Society in 1608, it is believed at Naples, after he had become a priest. He was then sent as a missioner into England, in 1618, where he showed himself a useful labourer and gained many souls to Christ. He was arrested in the year 1621, at the house of Mr. Alexander Snelgrove, of St. Laurence's parish, Exeter, and the pursuivants found on him all the requisites for saying Mass. It does not appear when Father Sweet was released from prison, and he was certainly still confined in the Gatehouse, Westminster, as late as October, 1623. He was probably not set free before the accession of Charles I., in 1625, as during the previous year he and Father Fisher held a conference with certain Protestant divines. His name occurs later on in the Summary

of the Deceased Members of the Society, for 1632. From the time of his conversion to the Catholic Faith, he was a man of spotless and most innocent life, one who thirsted with zeal for the salvation of souls. Among the converts whom he made were men of good position and high station in life. When broken down with the weight of several ailments, he was sent by his Superiors to Belgium, where he soon after exchanged this miserable life for a better. His death took place at St. Omers College on the 26th of February, 1632, he being then sixty-two years of age.

2. Father Nicholas Tempest was one of the victims of the Titus Oates' persecution, and died of fever caused by the wretched condition of his gaol, probably at Lancaster, on the 26th of February, 1679. He was born in Lancashire in 1633, and entered the Society in 1652. He spent sixteen years as a missioner in the same district, a period for him of great trial, suffering, and weak health, but attended with abundant fruit of souls, looking for no other reward of his labours than injuries, prisons, fetters, and finally a death upon the gallows. Although he used the utmost precaution to avoid notice when visiting the sick and afflicted, and administering the sacraments to them, he was seized by the pursuivants, who narrowly searched every place to try and catch him, and was dragged off to prison with brutal violence, and cast into a loathsome dungeon. The only pretended crime alleged against him, was his being a priest and a Jesuit. He died, a few days after his arrest, when only forty-six years of age.

February 27.

1. The Venerable Roger Filcock, Martyr, was a native of Sandwich, in Kent, and when employed in the English Mission frequently went under the name of Arthur. In 1588, he was sent to commence his studies at Douay

College, then situated in Rheims, and he made his higher studies at St. Alban's College, Valladolid, founded by Philip II. of Spain, in 1589. After his ordination he petitioned to be placed on the mission in England, with the view of afterwards joining the Society. His desire was granted, though his actual reception was delayed for the purpose of testing his vocation more thoroughly. He had already given evidence of high attainments both in virtue and in learning, and when he left the College the loss of his example of modesty, gravity, and charity was keenly felt. On landing in Kent from Bilbao, in the year 1597, after escaping almost by miracle from the hands of the Dutch then blockading Calais, and from the English coastguard, he cast himself into the midst of fresh dangers, and was ever present to render spiritual service in administering the sacraments, receiving those who had lapsed and reconciling them to the Church. After his admission into the Society, Father Garnet was about to send him to Flanders when he was seized and committed to Newgate. Being called upon to plead guilty or not guilty, he refused to do so, but declared before his judges that he would stand or fall by their decision. He was then convicted, contrary to all forms of law, and without proofs or witnesses was condemned to death. On hearing his sentence he exclaimed: "*Benedictus Deus.*" "This holy confessor of Christ," writes his fellow-martyr, Father Barworth, O.S.B., "was a man exceedingly humble, and of extraordinary patience, piety, and charity; he was the perfect model of a good life." It may be said that Father Roger underwent a twofold martyrdom, first in witnessing the butchery inflicted on his companion, and then in suffering death himself. Not being allowed to address the people, he betook himself to prayer, and thus made a glorious end of a life that was rich in merit.

2. Father John Grosse died at Lincoln on the 27th of February, 1645, about a month after he had been liberated from prison through the intervention of his friends. He was born during the year 1580, at Yarmouth, in Norfolk,

and at the age of fifteen was sent for eight years to study at Cambridge. Having been carefully trained in the religious views of his Calvinistic parents, he early imbibed a deep hatred for even the name of Catholic. In the account of himself which he afterwards wrote at the English College, Rome, he describes his visit to Father Alabaster and other priests at Wisbeach, together with the long and obstinate discussion which he held with them well on into the night. After returning to the inn, as he narrates, he threw himself on his bed, and began to recall and weigh carefully on both sides the various statements and explanations that had been given. Having done so, he suddenly rose to his feet, exclaiming: "This undoubtedly, must be the true religion. Then, without delay, he quitted the University, and crossing over to Douay, made his further studies there, and proceeded afterwards to the English College, Rome. He was ordained Priest in October, 1606, and within four years, at the age of thirty, was admitted into the Society.

Father Grosse was sent into the English Mission in 1615, and laboured there principally in his native county, for twenty-seven or thirty years. During this period of persecution there were very few calamities and hardships of which he had not some experience, for he was most prodigal of his life, provided only he might sell it at the gain of martyrdom. He never omitted to gather the Catholics together every Sunday and Holyday, or to perform regularly the duties and functions of his ministry. If he could lead but one soul back to the fold, he was ready to shed his blood, and to spend both body and soul in the effort. At the time of the Civil War he was arrested by the rebel army in an attempt to penetrate into the Lincoln gaol that he might carry relief to Father John Hudd, who was imprisoned there, and was himself placed under confinement. For seven months he was shut up in the old abandoned chapel of St. Botolph, and though upwards of sixty-five years of age, he was loaded with chains, surrounded by the worst and most impious criminals, and exposed without fire, comfort, or clothing, to the piercing cold blasts that found entrance

through the ruined walls on all sides. Though liberated on the payment of a ransom, his health and constitution were completely broken down by his prolonged sufferings, and having now only an empty, half-ruined house to go to, he lingered on for a few days, until after managing with difficulty to say what proved his last Mass, he sank down upon the floor, while attempting to make his thanksgiving, and placidly expired, uttering many pious ejaculations expressive of his humble penitence and tender love of God.

February 28.

1. Father Thomas Poulton, who died on the 17th of February, 1637 was born at the village of Barton, in Buckinghamshire, in the year 1583. When fifteen he left home and began business life in London. He was converted from heresy at about twenty-four years of age through reading Father Parsons' "Christian Directory," and after making a spiritual retreat by the advice of Father John Gerard in 1605, he determined to join the Society. With this view, he went to St. Omers, and thence to the English College, Rome, in 1610, but he did not become a Jesuit till the year 1617. Four years afterwards his name occurs as a missioner in the Suffolk District, and subsequently in Northampton. In 1625 he went to London, and was one of the six Fathers seized at Clerkenwell, on which occasion he bore the name of Underhill. Being soon after liberated on bail, he acted as Procurator in 1630, and during that period a correspondence took place between himself, Father Blount, the Provincial, and Cardinal Richelieu relative to reflections made by him upon his Eminence, in a certain letter. For several reasons, the Provincial felt called upon to dismiss the Father from the Society. But Father Poulton's conduct under this severe blow was so admirable that he was honourably re-admitted within three years, and stationed at Oxford,

in 1636, where probably he died at the date given above. His autobiography and his letters show that he was a man of strong faith, of loving confidence in God, and of great courage and energy. He was exposed to many serious temptations and difficulties, and longed for the crown of imprisonment and martyrdom. While still living in the world he had possessed two residences in London, one in the heart of the city, where he carried on business, and another in the suburbs, where he had a chapel, in which Mass was regularly said, and where priests and pilgrims were lodged. This latter house was at last discovered through treachery, and diligent search was made everywhere for its owner. "Here for the first time," he wrote, "I was pronounced a traitor to my country." Then, in fervent gratitude to God, for all His subsequent graces and favours, he exclaimed: "Oh, pious treason, ever to be venerated by me."

2. Father Lawrence Arthur Faunt belonged to an ancient family of good position. He was born at Foston, in Leicestershire, in the year 1554, and at the age of fourteen was placed at Merton College, Oxford, under the tuition of a Mr. Potts, who, being in heart at all events a Catholic, took his pupil along with him to the University of Louvain, and there left him. Father Faunt was probably received into the Society in Belgium, but at what date is uncertain. The best authorities place it in 1570, when he was only sixteen, although other circumstances of his life seem to point to a later period. He was sent to continue his studies at Paris and Munich, at which latter University the Duke of Bavaria took him specially under his patronage. In 1575, he went to Italy and entered the Roman College, and was not long after appointed by his Superiors Professor of Theology in the same College. Though quite a young man, Father Faunt had already established his fame as a very eminent Jesuit, and confirmed it through life by his abilities as a classical scholar, a theologian and professor, and a Rector. He was high in favour with Pope Gregory XIII., who was supposed to have destined him

for the Cardinalate. When the King of Poland built a College for the Society at Posna, Father Faunt was, through the Pope's influence, named its first Rector. In the same College he professed Greek for three, and Moral Theology and Controversy for nine years. The University of Wilna was founded as a Jesuit College in 1578, and it was at Wilna that this learned Father died, on the 28th of February, 1591. Notwithstanding his rare attainments, the high and responsible positions which he held, and his well deserved reputation for great erudition, for a singular gravity and solidity of character, and for remarkable zeal and earnestness in all the practices of the religious life, he was only thirty-seven at the time of his death. He wrote several learned books and treatises, chiefly on controversial subjects.

3. At St. Charles, in Missouri, North America, died in 1846, Father Theodore De Theux, aged fifty-seven years. Born of a noble Belgian family, he embraced the ecclesiastical state, and soon after his ordination, well deserved the esteem of being a martyr of charity when attending on Napoleon's military prisoners at Liege, in which service he caught a pestilential disease. The Abbé De Theux crossed over to America, where he entered the Society at the age of twenty-seven, resigning his ancestral title and patrimony to his brother, who, subsequently, became Minister of State in Belgium. In 1832, he succeeded Father Van Quickenborne at Florissant, being the first Superior of the independent Mission of Missouri. He was a man of remarkable holiness, regularity, and strict discipline, unaffected by motives of human respect, severe to himself, and requiring in those under his charge great detachment from comfort and the refusal of all emolument when exercising the Apostolic Ministry. Later on, Father De Theux laboured also at Grand Coteau in Lower Louisiana, at St. Charles and Cincinnati. He was particularly devout to the Blessed Virgin; and when Bishop Purcell of Cincinnati, in consideration of the serious dangers impending from the Know-nothing agitations during the year 1844, sought

the good Father's advice, he was recommended to join the other Bishops, in petitioning the Sovereign Pontiff for the privilege of being allowed to add the word "Immaculate" to "Conception" in the Preface to the Mass. This petition was presented and granted. Three days before Father De Theux's death, the doctor declared that he would die on the following day. "No," answered the patient with the most assured conviction, "I shall not die to-morrow; but I shall die on Saturday, on the Blessed Virgin's day." And, in accordance with a hope long cherished by him, he departed on the day that he had named.

February 29.

1. Father Henry Holland, uncle of the Venerable Thomas Holland, Martyr, was born in Lancashire, in the year 1576, or 1578 according to the Diary of the English College, Rome. He received minor orders in 1599, and after his ordination as a Priest, he was sent upon the English Mission in 1605. He entered the Society four years afterwards. His labours appear to have been principally confined to his native county, Lancashire. His zeal, amiability of disposition, the innocence preserved by him through life, and his admirable piety, won the esteem of all, many of whom regarded him as a saint. His gentle and persuasive manner endeared him even to Protestants, and attracted several of them to the Faith. In 1648, Father Holland was seized, tried, and condemned to death, but his sentence was commuted to banishment for life. He then repaired to the College of Liege about eight years before his death, and after forty-five or forty-six years of missionary service. He was by this time incapacitated for any further work by reason both of his advanced age and of his excessive deafness. He bore with wonderful cheerfulness and equanimity an affliction which prevented his holding much intercourse with others, and indeed

rejoiced that he was thus able to spend nearly his whole time in prayer and union with God. He died at Liege on February 29th, in the year 1656, at the age of eighty.

2. Father Conor O'Mahoney was born at Muskerry, county Cork, in 1594. He entered the Society in Portugal, on the 17th of March, 1621, and was in due time professed of the four vows. Although but little has been left on record to commemorate the events of his life or the work which he did, we learn that he was a very active and a very celebrated man in his day, and held several posts of considerable responsibility. He belonged to the body of writers in the Society, and was Professor of Theology at home, and elsewhere. He was often spoken of under the title of "Cornelius de Patritio," in commemoration of his having been received into Religion on the feast-day of the Patron of Ireland. He published a work, under the name of *Constantius Marcellus*. In Lisbon he was regarded as a great light in questions of moral theology. Besides his reputation for piety, he was a man of much courage and energy, and rendered great service on the occasion of an earthquake and eruption in St. Michael's Island. Father O'Mahoney died at Lisbon on the 28th of February, in 1650, or 1656.

MARCH.

1. Father James Chamberlain, a native of Lancashire, born on the 20th of September, 1739, entered the Society on the 7th of September, 1758. He was ordained Priest about the year 1770, and after the suppression of the Society, in 1773, went to the West Indian Missions and died in Demerara, on the 1st of March, 1779, at the age of forty. Although this seems all that is definitely known regarding himself or his work, the following record goes far towards claiming a distinct place for him in our Menology. If it is true that facts are often more eloquent than words, and that example preaches more powerfully to us than any language however studied, this is the case with Father Chamberlain. In a letter dated the 1st of September, 1772, Father More, the Provincial, writes: "Mr. Chamberlain, of Demerara, from whom I lately heard, gives a most wretched account of the country and the inhabitants, amongst whom he has as yet been able to do little good. Long disuse to priests and the duties of religion, has made them indifferent to both. Time and patience may perhaps reconcile them to these. If not, I must call him away, for he cannot remain alone in that desolate country, and it will not be worth while to send him a companion if there is not employ for them." During seven wearisome years longer did the holy, self-denying missionary try what patience and perseverance and zeal for souls could do, and we can easily picture to ourselves the heroic labours, besides the countless perils, threats, and insults, which he must have undergone in that far distant land, to which he was so faithful, and in which he died at a comparatively early age, alone, and without the comforts of religion.

2. Father Thomas Fairfax, member of the old Yorkshire family of that name, was born in the year 1656. He was educated at St. Omers College, and entered the Novitiate of Watten, on the 7th of September, 1675. In 1683, he was ordained Priest, and two years afterwards was Minister at Ghent. Upon the accession of James II., the Catholic Faith gained considerable footing in Oxford, and the King, having expelled the Fellows and Demies from Magdalen College for an act of supposed contumacy, placed it in Catholic hands. In order to give weight to the position and authority of the Fathers and enable them to obtain academic chairs, the Provincial thought it advisable that Father General should be petitioned to allow those most fit to take the degree of Doctor of Divinity. Father Fairfax, being esteemed a distinguished scholar, and having professed both Philosophy and Theology at Liege, was one of the three chosen, and took his degree at Treves, under the assumed name of Beckett. He was then made a Fellow of Magdalen, and Professor of Oriental languages, a study much in vogue in the University at the time. It is interesting to know that the Master of University College was a Catholic, that Mass was said in the College Chapel, and that the Dean of Christ Church was received into the Church by our Fathers who served the chapel there. At the sudden outbreak of the Orange Revolution in 1688, all further hope of promoting the Catholic Faith in Oxford ceased, and Father Fairfax himself nearly lost his life from the fury of the mob. He was attacked at night, in the public streets, knocked down and trampled under foot, and had not some charitable person come to his assistance he would certainly have been murdered. This was indeed an eventful crisis for the members of the English Province, and the Father Provincial, writing on the 12th of November, 1689, says that within the preceding twelve months no fewer than nineteen Fathers of the Province had been thrown into gaol, and that forty at least had to fly into Flanders. During this same year, Father Fairfax was confined as a prisoner in Oxford. In 1701 and 1704, he is described as Procurator of the Province and Missionary Father, residing

most probably in London. The Annual Letters for 1710 speak of him as still labouring in this district, "distinguished for his zeal and fruit of souls." That he was subsequently stationed at Wardour Castle may be inferred from the appearance of his name in the signature to a document drawn up by him at Wardour in connection with the discovery of some relics. He died probably at the same place on the 2nd of March, 1716. He was the author of several pamphlets.

March 2.

1. Father Christopher Sampson belonged to a family well known and widely spread throughout Yorkshire. He was born in 1605, brought up at Upsall in the Catholic Faith by a widowed mother, and after attending many schools in the neighbourhood, was finally sent to St. Omers. He entered the English College at Rome in 1625, where he was described in the "Diary" as *Vir solidæ virtutis et profectus in literis non vulgaris.* He was ordained in 1626, and returned to England in 1632. During the following year he was admitted into the Society at Watten, and in 1635 we find him mentioned as a missioner in the Residence of St. John the Evangelist, in the Durham District. Ten years afterwards he was appointed Superior of that house, and remained there for some twenty years, becoming meanwhile a Professed Father in 1648. In the year 1674, the Provincial reports of him to the Father General as being "truly a religious man, and a distinguished missionary in this vineyard." It is a wonderful fact that he was enabled, in the midst of an heretical nation, to open with impunity an academy for select youths of the higher class, and to support and preserve it in a flourishing condition for so long a period. The known probity and candour of Father Sampson drew many of the leading men among the heretics to him, insomuch that they did not hesitate to send their sons to be educated by him. He died on the 3rd of March, 1674, at the age of sixty-nine.

2. The Venerable Robert Middleton, Martyr, has every claim to be commemorated in this Menology, as he was admitted into the Society in March, 1601, when confined in a London prison awaiting his remand to Lancaster for trial and execution. That he had for a long time wished to join it is testified by Father Garnet in a letter written by him to the Father General, Claud Acquaviva. "Eight days ago," he says, "two priests were remanded from London to Lancaster under a strong escort to be martyred there, having been arrested in that county. The one is named Hunt, a scholar of Rheims, the other, Robert Middleton, who arrived from Rome three years ago, a man of great sanctity, who had a strong desire to enter our Society, and had many times pressed me to receive him before his arrest, for after that event he was kept in close custody. I sent to tell him that his desire had been granted, and I hope that the news reached him, for his own and our consolation." We learn from the Annals of the English College, Rome, that Father Middleton was a native of the diocese of York, probably a member of the old Yorkshire family of Middletons, and that he was born in 1571. He was educated at the English College of the Society in Seville, and then sent to the English College in Rome, which he entered on the 14th of April, 1597, aged twenty-six. He was probably ordained in the beginning of the year 1598, and began work on the English Mission during the same year. Father Middleton was sentenced to die, solely on account of his priesthood, and he suffered martyrdom during the present month, along with the Venerable Thurstan Hunt.

March 3.

Father Edward Walpole was the eldest son of John Walpole, of Houghton, owner of the ancient family estates in the county of Norfolk. His parents were very bigoted Protestants, and he, their favourite son, was deeply imbued with all their views and prejudices. As his cousin,

Father Henry Walpole, the Martyr, had been converted to the Faith by the merits and example of Father Edmund Campion, so did Father Edward owe his conversion to the example and instructions of his cousin, Henry. The effects however of his education, the regard in which he held the wishes of his father, and the severity of the laws passed against Catholics detained him in error for two whole years. At length the grace of God prevailed, and the contest which had been going on in his mind was brought to an end by a letter from his cousin handed to him one day while he was at table. He opened and read it at once, was much impressed by its force of argument and fervent zeal, and recognized in it the finger of God. Unable to repress or conceal the strength of his emotions, he instantly rose from the table and retired to his room, where, falling on his knees, with a loud voice and abundance of tears he begged God's mercy for having so long resisted His grace. From that time all doubt or hesitation left him, so that every argument of the ministers, and all the blandishments, entreaties, threats, and persecutions heartlessly and perseveringly employed by his parents, utterly failed to break down his firm and resolute purpose.

Edward Walpole afterwards obtained leave from the Privy Council to travel for three years, and at the end of that time returned to England. But finding himself again the object of pursuit, he set out for Italy, and being nearly shipwrecked in a storm at sea, he made a vow that, if his life was spared, he would place himself in the hands of the Rector of the English College in Rome, and take Holy Orders, should he be considered worthy of so high a dignity, which in his own great humility he did not believe himself to be. On reaching Rome, in 1590, he entered the English College, and, after his theological studies, was ordained. He went to Belgium, and being desirous of following the path of perfection, joined the Society of Jesus at Tournay, in the thirty-third year of his age. He spent two years in missionary work at Louvain, Brussels, and Antwerp, then returning to England, he laboured in that Mission for full forty years, under the reigns

of Elizabeth, James, and Charles. During the whole of this period he was able to elude the grasp of the pursuivants, though his life was spent in the midst of persecutions and in constant danger of death. His bright and happy disposition, the well-tried sincerity of his soul, together with the natural courteousness and affability of his manner to all rendered him a general favourite. He at the same time gave a noble example of indifference to this world's honours and possessions, in that for conscience sake he abandoned his paternal estates, allowed himself to be deprived of three other properties, and disregarding all merely human ties, went forth from his home in obedience to a higher call. When upwards of seventy-eight years of age, he fell into his last sickness. After receiving Holy Viaticum, he asked to be anointed, making all the responses himself with great devotion, and then handed to a Father his profession of Faith, repeating after him each sentence with a firm, clear voice. Lastly, he begged that his rosary might be given to him, and then placing this about his neck, and closing his eyes as though in sleep, he quietly rendered up his soul to God, on the 3rd of March, 1637.

March 4.

1. Father Charles Maxwell, a member of the Scotch Province, was born at Terregles, in Galloway, on the 23rd of January, 1748. He made his studies first at the Scottish College, Douay, and afterwards at Dinant, and joined the Society at Tournay, in 1767. He was Prefect at the new Scotch College, Dinant, in 1773, and after the Suppression, returning to Douay, he took the usual mission oath, though he reserved to himself full liberty to rejoin the Society, if and when it should be restored. He was chosen Procurator of the Mission in Scotland, in 1797, while serving the district of Huntly, and held that office until his death in Edinburgh, on the 5th of March, 1811, aged

sixty-three. Whilst missioner at Huntly, he was called to attend a poor woman in her last illness, and not considering her to be in a state of extreme danger, promised to return very soon. He rose early on the following morning, and ordering his horse round told the housekeeper that he was going without a moment's delay to visit the sick woman. His servant tried to dissuade him from going, on the ground that the woman did not appear to be so ill, and that no fresh message had come from her since. He replied that he had just had a strange dream about her during the night. It seemed to him that he saw her body lying dead before him, and felt certain that her soul was being judged by Almighty God. When placed in the scales of the Archangel to be weighed, her soul was too light in the balance, until the Judge threw into it a black silk handkerchief bedewed with her tears, exclaiming: "These tears of penitence have saved her." Father Maxwell rode at once to the house, and found the person only just dead, her body lying in the exact position in which she had expired, while in her hand was placed a handkerchief of black silk, still wet with her tears. This striking event is narrated in the Rev. R. Stothart's *Footsteps of Spirit.*

2. Father Stephen Gellouse, a native of county Dublin, was born in 1614, and entered the Society in Flanders, on the 17th of May, 1639. He was an accomplished scholar and an excellent linguist, and being a man of active and energetic character was engaged in many different employments. In 1647, he was sent upon the Irish Mission, where he did much and varied service. From 1650 to 1660, he was famous as a missioner and teacher in New Ross, and in spite of all the efforts of Cromwell and his army to arrest him, he was able, as though by constant miracle, to escape their hands, and to say Mass daily for twenty years. His life was full of adventures, in which he assumed successfully a great variety of disguises, being at one time a servant, at others a porter, a pedlar, a gardener, a miller, a carpenter, a beggar man, a tailor, a milkman, a thatcher, a faggot-dealer, and, finally, a buyer of rabbit-skins.

He had been, indeed, four times captured, but had been as often released. In the year 1666, he was living near Ross, where he kept a boarding-school along with Father Rice, and it is said that when he opened a school, whether at Ross, or in Dublin, he took the lead of all the masters in the neighbourhood. His school at Ross was, however, broken up in the persecution of 1670, and he then went to Dublin, where, in 1673, he had about forty scholars under him. There is no definite record of his death, and it can only be said that he was still living in the year 1675.

March 5.

Thomas Pounde was born at Belmont, twelve miles from Winchester, on the 29th of May, 1539. His father was a country gentleman of wealth, and his mother was a sister of the Earl of Southampton. He was sent to Winchester College, and pursued his studies there until his twenty-third year, at which time he went to study law in London, with the intention of practising at the bar. Besides his high position and good estate, Thomas Pounde was endowed with many rare gifts of body and mind, which, when combined with great refinement of manner, ready wit, and a bright, generous disposition, especially marked him out for a courtier and man of the world. He was strong, well formed, and of commanding height, and delighted as much as he excelled in all corporal exercises. He was well skilled, too, in every mental accomplishment, was an eloquent speaker and a graceful poet, and able to take the foremost place in any pageant or festive display. Upon the occasion of a solemn reception of Queen Elizabeth at Winchester College, he won great applause by presenting to her a complimentary Ode which he had himself composed, and he at once became a leading favourite at her Court, and the chief director of all the royal festivities. Pounde was so completely dazzled by the life of vanity and dissipation to which he now for a time gave

himself up, that, although a Catholic at heart, he outwardly professed the Queen's religion until God suddenly opened his eyes in the very moment of his greatest triumph. He had just accomplished one of the most difficult steps in a Court dance, when, on his essaying to repeat it at the Queen's request, he was seized with sudden giddiness, and fell awkwardly to the ground. The applause of all present was at once changed into shouts of laughter and derision, while Elizabeth herself thrust him aside with her foot, calling out to him sarcastically, "Rise, Sir Ox." He raised himself immediately upon one knee, and, like St. Paul, was transformed into another man. Then, exclaiming with a voice that all could hear, *Sic transeat gloria mundi*, he turned his back for ever on the Court, and buried himself in the solitude of his own house at Belmont. Exchanging this, later on, for the private house of a Catholic friend, he devoted himself entirely to penance and meditation on heavenly truths. He set apart eight hours every day for prayer, which he began at midnight, after taking a short rest on the bare ground. The remainder of his time he devoted to the study of pious books and the practice of rigorous austerities. He allowed himself but one repast during the day, redoubling the strictness of his fast as often as he sought some especial favour from God, or the conversion of a particular soul. After a while, he offered up to God a vow of perpetual chastity, adding to it the three-fold promise to enter the holy priesthood; to prepare for doing so by spending seven years in holy exercises and devotions, and, lastly, to seek admission into the Society of Jesus, which had been his great desire during the past four years. When on the point of setting out for these purposes he was unexpectedly arrested, confined in prison, and loaded with chains, to commence that long series of imprisonments which were to extend over more than thirty years. He was in the first instance detained for six months, and then let out on bail. He formed at this time an association of earnest-minded young Catholics, to share with him in the labour and merit of drawing souls to the Church and to a virtuous life, and also of acting as guides and

protectors to the priests engaged in the like work. This proof of zeal led to his fresh incarceration, and to his removal from dungeon to dungeon, no fewer than ten or eleven different times. After a second application in 1575, for admission into the Society, and a third, made in 1578, Father General at length sent to him by letter when in the Tower the announcement of his having been accepted, and he was formally admitted by Father Parsons in the Marshalsea. The manner of life which this great servant of God led after his final discharge from prison in 1603, till his death at Belmont, on the 5th of March, 1615, at the age of seventy-six, shows the strong affection which he always entertained towards his Mother, the Society, and the solid foundation of virtues that had sustained his patient endurance of most bitter persecutions during so many years. He had filled up the tedious hours of his oft-repeated confinements with writing, as well as reading and prayer, and his literary productions were by no means contemptible. The best known among these are his *Four Proofs of the Necessity of Penance*, and his *Ten Comforts for Death*. But his great work was the *Six Reasons*, showing that the due order in all controversy is to appeal, not to Scripture alone, but to the teaching of the living Catholic Church. He also left behind him a good many compositions in verse.

March 6.

We first hear of Father Thomas Stephens through our knowledge of the tender and devoted friendship that existed between Thomas Pounde and himself, and of the sacred tie which united them in works of piety and charity. He belonged to a respectable family living not far from Belmont, and was born in the year 1549. Mr. Pounde gave him asylum in his house, and treated him as an equal, though for the greater safety of both it was agreed that the latter should appear to be the master, and Stephens the trusted servant. They lived together for two years, and then resolved to

seize the first opportunity of crossing over to the Continent. Their endeavour to do this led to Mr. Pounde's capture. In 1575, he sent Thomas Stephens to Rome, that he might lay before the Father General his patron's long cherished desire to be admitted into the Society. Failing in his endeavour to secure the object of his visit, Stephens was more fortunate in his representations as to his own earnest wish to be received into it, for he was enrolled amongst the novices at St. Andrea, on the 20th of October in that year. He proved how true and faithful a friend he was, when he again, three years later, presented to the General a petition written by himself at considerable length, in which he strongly urges his master's claims, and gives a sketch of his whole life and character. This fresh appeal drew from the General a letter to Thomas Pounde, announcing his acceptance by the Society. Meantime, Mr. Stephens obtained for himself another long and much coveted favour. He was the first member of the English Province to entreat earnestly that he might be sent out to the East Indies. He left after completing his Philosophy, and arrived at Goa in September, 1580. He at once commenced his labours amongst a small Christian community at Salsette, a peninsula not far from Goa, and very nearly anticipated in his own person that actual martyrdom which was reserved for Blessed Rudolph Acquaviva two years later. His own martyrdom was not to be one of blood, but of a prolonged, toilsome apostolate of forty years' duration, in the same arduous Mission. Within that period he acquired so perfect a knowledge of the native language that he composed and published a grammar of it, and afterwards compiled one of Hindustani. In each language he wrote such useful books of instruction in Faith and Christian piety, that they were always read to the Catholics on festival-days, after Mass. So beloved was he by the inhabitants, and so content to devote all his labour to the benefit of their souls, that he never asked for a change, nor did his Superiors venture, for however short a time, to deprive Salsette of so zealous a missioner. Father Stephens died at Goa in 1619, when aged seventy, mourned as a father and revered as an apostle.

March 7.

Father Henry Floyd was born in 1563, and was a native of Cambridgeshire. He made most of his studies at Douay, was ordained deacon at Soissons, and sent by the President of Douay in 1589 to assist in commencing the new English College founded by Father Parsons at Valladolid. He was probably ordained Priest in 1592, and the year after publicly defended the treatises of Theology with great distinction before the learned professors and divines of the city. He was next placed for some time, though not yet a Jesuit, at the head of the new Residence established at Lisbon in 1592. From Lisbon he crossed over to England about the year 1597, and lived for some years with Mr. John Southcote, a Catholic of considerable note. Father Floyd must have been admitted into the Society in the year 1599, according to an intercepted letter of Father Henry Garnet, written to Father Parsons under an assumed name, and speaking of him as *Flud*, a journeyman, "who is like to be the party admitted for this year 99." After four years' stay at Mr. Southcote's, he was seized and cast into Newgate, and bore his sufferings with admirable patience. He was placed in a damp and dark cell, where a bench was his only bed, and where he had to take his food amongst the common felons. Every means was tried to convict Father Henry of being a priest, in order to bring his host under the fines and penalties of the law. But his anxious solicitude to avert all danger from those who protected him, made him ingenious in defeating their every effort. In Newgate, he was the fellow-prisoner of the blessed martyr, Father Francis Page, and at the request of the gaoler, who could not bring himself to deliver so sad a message, he acquainted that holy man with the fact that he was to die on the morrow. Father Floyd was in 1602 removed to Framlingham

Castle, Suffolk, and in the year following, he was after the accession of James I. sent into perpetual banishment. He then betook himself to his old quarters at Lisbon, and there laboured amongst the English traders, restoring as many as he could to the bosom of the Church. Attempts were subsequently made upon his liberty and life, but he ventured notwithstanding to return to England, spending on the way a year at St. Omers, where he was appointed Spiritual Father. In England, he was over and over again arrested, and committed at one time to the "Clink" prison in Southwark, at another to the Fleet, where he was attacked with sickness. When liberated through the influence of the Queen of Charles I., with a special exemption from all further molestation, he set himself to lay bare the malpractices of the pursuivants and spies. In 1610, he was admitted to the profession of the four vows, and died in London on the 7th of March, 1641, being then nearly eighty. He had continued his indefatigable labours to extreme old age, and served the mission in the London District for many years. The Summary of the Deceased Members of the Province pronounces him to have been a man "most fitted for the Society, both by talent and speech and a stout defender of the Institute."

March 8.

1. Father Gervase Pole, related to Cardinal Pole and member of a well-known family in Derbyshire, was born probably at Spinkhill, in the year 1572. He went along with his brother John to the English College, Rome, in 1593, and both, about three years afterwards, took part with the refractory students of the College. For this act of insubordination they made the fullest reparation by consecrating themselves to God in the Society. Gervase did this in 1608, at the age of thirty-six, when already a priest and

missioner in England. In 1614, his brother German, a secular priest, was seized by some constables, and was being escorted by them to London on horseback, when Father Gervase met them unexpectedly on the highroad, and noticing that his brother's hands were unfettered, never suspected he was a prisoner, but readily and cordially saluted him. Upon this the constables laid hands on him, while his brother put spurs to his horse and galloped off, one brother thus saving the other from imprisonment and death. Father Gervase was committed to Newgate, where he became a fellow-prisoner with Father Alexander Fairclough, and both were subsequently removed to Wisbeach Castle. In the year following, Father Pole was released at the instance of the Spanish Ambassador, and was taken by him as an exile to Belgium. After spending a year amongst the novices at Watten, he returned to England, at the earnest request of the Catholics. In 1621, he is mentioned as being a missioner in the Residence of St. Anne, in the District of Leicestershire and Derby, and was professed of the four vows in 1622. The Annual Letters for 1644, when announcing his death on the 7th of March, in the same year, at the age of sixty-nine, call him the Minister of this District. He received, amongst others, a lady of rank and her daughter, an act which so exasperated the Protestant clergy, that they lodged information against him before the magistrates. He was obliged to fly from the house in which he was staying, though it was mid-winter and the cold was intense. Being advanced in years and ill at the time, his little remaining strength gave way, and he died eight days later. The immediate cause of death was fever, contracted in attending a sick-call at night. Many testimonies to his spirit of piety, kindness, and zeal still exist. He was specially devoted to prayer, and spent at least three or four hours daily in intimate union with God, in addition to the usual devotions of the Society. The great efficacy of his missionary labours, more particularly in the conversion of souls, is to be attributed to the fervour of his interior life.

2. Father John Darell was born in Kent on the 10th of May, 1705, joined the Society in 1722, and was professed in London, in the year 1740. He was Rector of St. Omers, and subsequently Procurator. He was justly admired by all visitors to the College for his polished urbanity of manners and courteous hospitality. With an able and active pen he laboured zealously to prevent the seizure of the College of St. Omers by the Parliament of Paris in 1762, and when he found it impossible to avert this act of violence, his foresight and resoluteness of purpose were equally manifested in removing the College and establishing it in Bruges. Returning to England after that event, he served the mission of Wealside, in the College of the Holy Apostles, in Suffolk, and eventually died at London on the 7th of March, 1768.

March 9.

Father James Mumford, well known in the Society as an able controversialist and learned writer on spiritual subjects, was born in the county of Norfolk, during the year 1606. He joined the Society at Watten, in 1626, and made his solemn Profession in September, 1641. In the year following, he was appointed Minister at Liege, and in 1645 acted as Confessor at St. Omers College. About the year 1647, he returned to Liege to fill the post of Rector, and though in weak health, was entrusted with the duties of socius to the Master of Novices, Professor of Sacred Scripture, and Spiritual Father. In 1652, he was sent to England, and for many years served the missions in the College of the Holy Apostles, which embraced the counties of Essex, Norfolk, Suffolk, and Cambridge. When appointed Superior of the College, he resided chiefly at Norwich. It was there that, a few years before his death, he was betrayed and arrested, and paraded round the city in his priestly vestments, amid the scoffs and jeers of the rabble. The

sacred vessels and ornaments of the altar were carried aloft on spears in a sort of triumphal procession, surrounded by a military display of swords and muskets. All this while the good Father was much elated in spirit, rejoicing that he was found worthy to suffer these indignities for the name of Jesus. His interior joy was so clearly expressed on his countenance that the mob, which at first only heaped ridicule upon him, ended with expressions of sincere compassion. Within a few days he was put on board a vessel, being securely handcuffed and his feet heavily fettered, and after a voyage of several hours he was landed at Great Yarmouth, thirty miles distant. On being remanded to Norwich, he received more merciful treatment, for he was placed in a private apartment, and Catholics were allowed to visit him. Being permitted to have some books, he began to write a treatise on Catholic doctrine. At the end of a few months he was liberated on bail, with the obligation of appearing before the bench at stated times, when called upon. These conditions he faithfully complied with, though at great labour and inconvenience to himself. Ultimately, his accuser ceasing to renew his charges, he was set completely free. Father Mumford retained his post as Superior of the District until his death on the 9th of March, 1666. During his long tenure of office he governed his brethren with signal charity and consideration, and gave to them an example of every religious virtue. He was ever closely united to God by prayer, and most zealous for the Divine honour and the salvation of souls. He was above all distinguished for his tender compassion towards the souls in Purgatory, applying to their relief every good work in his power. He was inflamed with an ardent desire to suffer for Christ, and God was pleased to grant his desire. Father Mumford's written works comprise the *Catholic Scripturist*, the *Question of Questions*, a *Defence of St. Gregory's Dialogues*, and especially his famous Treatise upon the doctrine of Purgatory, entitled *A Remembrance for the Living to pray for the Dead.* This work has not only passed through many editions, but finds great favour at the present

day. A devout printer at Cologne obtained the recovery of two members of his family from sickness, after making a vow to distribute gratis a certain number of copies of this Treatise.

March 10.

The Venerable John Ogilvy, Martyr, was born in the north of Scotland, about the year 1580. He was connected with the "House of Airlie," and was eldest son of Walter Ogilvy, of Drum. In 1592, he was sent for his education to Douay, and probably made his higher studies at Louvain about the year 1596. The Rector of that University was obliged to reduce the number of the students for want of funds, and thus young Ogilvy was sent to Ratisbon, in 1598, where he was received into the Society by the Austrian Provincial, Father Alberi. He studied theology at Gratz, and, in 1613, was ordained Priest at Paris. Towards the end of the year he ventured to return to Scotland after an absence of more than twenty years, in the company of two other priests. While travelling, Father Ogilvy passed under the assumed name of Watson, and on his arrival went up to the north, where he spent six weeks. A little before Easter Sunday, on the 30th of March, he was again in England on his way to London. He remained for two months at the Court, on some important business which may have been connected with services rendered by him to the King. In the following August he embarked on the perilous adventure of accompanying Sir James Kneilland to his estate in the neighbourhood of Glasgow, disguised as a soldier, the use of his own clerical dress being out of the question. Exactly a quarter of a year fixes the limits of the Father's missionary career in and about the city, in which he died a martyr's death. He passed to and fro during the months of August, September, and October, on mission work between Edinburgh and Glasgow. His labours were very

successful in the latter place, for he held communication with several persons of rank, as well as many in a humbler position. Amongst these, however, was concealed a traitor who had conveyed word to Archbishop Spottiswood, a fierce bigot, all powerful both as prelate and magistrate. On Tuesday the 14th of October, a little after four o'clock in the afternoon, Father Ogilvy was seized in a place of public resort, by one of Spottiswood's men, at a given signal, and after a scene of disgraceful violence, graphically narrated by himself, he was cast into the Tolbooth prison that very night.

A close search was made all over the city for traces of the prisoner's past movements and ministrations, and for tidings of the persons who had harboured or consulted him. The inn where he lodged having been found out, everything belonging to him was rifled and stolen, in order to be brought forward on the next day in evidence against him, while nine persons were arraigned along with him, on the charge of practising the Catholic religion. At every stage of the examination the good Father showed an acute mind and an unassailable loyalty to the Church, holding his own against all comers, though he had been left without food for twenty-six hours, and was suffering from the intense cold, for a great depth of snow lay on the ground, and the very birds and cattle were perishing. On the 18th of October, he was shut up in his cell, his limbs being fastened down with two rings to a bar of iron about two hundred pound in weight, so that he could only sit or lie on his back, or stand for a little while. Then an order came from the King that Father Ogilvy should be subjected to the torture of the boot, but no secret was extorted from him, nor any name divulged by him. He was afterwards sent to Edinburgh, having to pass through a crowd which greeted him with curses, threw mud at him, and assailed him with every kind of insult and indignity. He took all this patiently and even cheerfully, giving in return only some playful answer. On reaching the capital after a chilling ride of forty miles, he was at once recognized by the people, and after a brief stay at the Bishop's house, was lodged in the Castle. Many benefices and marks

of favour were offered to him while under examination before the Lord Commissioners, but the very next day he was again tortured. For eight days and nine whole nights he was kept awake by the application of pins, needles, and pinchers; and the country round was filled with reports of the tortures heaped on him. On Christmas Eve he was led back to Glasgow, where he lay a prisoner for twenty-two weeks, until the day of his death. He was now, however, confined in the Archbishop's Castle, the prison gaoler having, it seems, behaved too kindly towards his charge, and the prelate's rough mannered, hard-hearted steward was substituted in his place. He was again submitted to a long and trying examination, commencing on the 28th of January, 1615, and his answers were sent to the King, whose only reply was that he must withdraw his defence of Papal Supremacy or else die. On the 22nd of February, he wrote a farewell letter to Father Alberi, and two weeks after that day he was hurriedly tried, condemned, and hanged, within the space of twenty-four hours. Some Catholics had planned the martyr's escape, but he gently declined their proffered kindness, assuring them that "death in so noble a cause was more acceptable to him than the most luxurious life, and that he looked forward to it with so earnest a desire that his only fear was lest by any accident he should be snatched from it." When the sentence of death was passed, Father Ogilvy merely turned towards the wall, that he might kneel down and pray without distraction. The trial had lasted two hours, and now but three hours intervened between the reading of his doom and its execution. His body lies buried outside the north wall of Glasgow Cathedral.

March 11.

1. Father Richard Prince, who generally went by the name of Lacey, was a native of Oxford, born in 1648. He joined the Society on the 14th of December, 1668, and became eminent in the practice of every religious virtue, especially of profound humility, mortification, and an eager desire to suffer for the name of Jesus. He had passed through his studies with great distinction at St. Omers and the English College, Rome, and now he was equally successful as a student of philosophy and theology at the English College, Liege; yet in his humility he would often beg to be admitted to the simple degree of Temporal Coadjutor. He was distinguished for a most perfect spirit of obedience, yielding himself up to the slightest wish of Superiors, and showing singular candour in manifesting the secrets of his conscience. He combined with this simplicity of character an indomitable greatness of soul, by which he firmly and promptly repulsed the evil spirit, who assailed him frequently both night and day. At the same time, no one was more affable and agreeable, especially when with the community at recreation. He enjoyed habitual interior union with God, was inflamed with a most tender love towards Him, and burnt with an ardent desire to suffer for His sake. Yet he was ever the humble Religious, and studiously sought by holy artifices to conceal his eminent virtues, so that nothing singular or extraordinary in his external behaviour should attract the notice of others.

He had been sent over to do missionary work in England, but zeal for the salvation and perfection of the souls of his fellow-countrymen began to stir so strongly within his breast, that Superiors thought it wise he should retire into Belgium on account of the Oates' persecution then raging fiercely in England. After five months' earnest prayer to God and entreaty with

Superiors, he obtained permission to return to England. Scarcely had he landed at Dover than he was required to take the schismatical oath of allegiance. On his declining to do so he was thrown into Newgate, and remained for five months in a narrow, filthy, and offensive cell, where he was deprived of every help, and was not allowed to see even a doctor, though he lay sick with fever. All this he endured with the utmost patience, for indeed he had never been able to satisfy himself with the corporal austerities which he practised, even though he denied himself every pleasure and gratification. No wonder, then, that in his last moments he received divine consolations, and was filled with heavenly joy, rendering up his soul to God while making fervent acts of praise and devotion. He died on the 11th of March, 1680.

2. Brother John Habberley, a Scholastic, was born in the county of Norfolk, in 1603. He was educated at St. Omers and at Valladolid, entered the English Novitiate at Watten, and began his theological studies at Liege. His talents and virtues filled the Society and the Province with the brightest hopes for his future career, when it pleased God to call him by an early death on the 11th of March, in the year 1630, while still a theologian. His fidelity to the practice of every rule, his charity towards his brethren, and his spirit of obedience were noted with admiration by all. During his sickness he spent his sleepless nights in prayer to the saints and to our Lady. Her sweetest praises were his constant theme. On the evening of his death, after receiving the last sacraments, as he felt that the end was close at hand, he begged leave of the Father Rector to be again admitted to Holy Communion. But when the Rector ordered him, under holy obedience, to take a little rest in consideration of his weakness, he gently inclined his head, and fell into a deep and tranquil sleep. Awaking after one or two hours' rest, he renewed his petition with still greater earnestness and importunity. No sooner had he made his Communion

than his countenance lighted up with an unearthly radiance, and his soul passed away in a calm and gentle sigh. He was only twenty-seven, and had been six years in the Society.

March 12.

On the 12th day of March, in the year 1604, died at St. Omers, in his fifty-third year, Brother Ralph Emerson. He was one of the first three Englishmen who enrolled themselves as lay-brothers under the banner of St. Ignatius, and he left Rome for England with Fathers Parsons and Campion in April, 1580. He became the special companion of the latter, and during a whole year, until the imprisonment of that glorious martyr, he never left him for a moment, sharing in all his fatigues and dangers. After the death of Father Campion, he joined Father Parsons at Rouen, and placed himself at his disposal. He was then assigned as socius to Father Holt in his expedition into Scotland; and later on, to Father William Weston, whom he accompanied from France to England in 1584, in the capacity of a companion and coadjutor. Brother Ralph Emerson "deserves most justly," as Father Tanner well says, "to be numbered amongst apostolic men. He spent the whole of his religious life aiding priests in their care of souls, during a space of twenty years. Diminutive in stature, he yet possessed a great and noble soul, attending upon the Fathers at one time as a companion, at another as a common servant or footman, that they might travel with greater security, and perform their sacerdotal functions with greater secrecy." His own life was perpetually in danger, but he was ready to lay it down at any moment; and no danger, however great, ever alarmed him, or prevented his immediately after exposing himself to one still greater.

In recompense for this generosity and devotedness, Brother Ralph

obtained the high favour of imprisonment for the Faith. Having been entrusted by Father Weston, when crossing over from Dieppe to England, with the charge of his baggage and a package of books designed for mission purposes, he remained behind in the ship, and after sending them on, went to Norwich to meet them. On claiming them, however, at the inn, he was rigidly examined concerning them, and then thrust into a dark and narrow prison, where he lay for a whole year so completely hidden that no tidings of him could be obtained. From his dungeon in the Counter he was transferred to the Clink, and there had Father John Gerard for his fellow-prisoner. Thence he was removed to Wisbeach, and after long confinement there, was ultimately conveyed to Framlingham Castle, Suffolk, in 1603, and then sent into banishment. In the horrible dungeons of Wisbeach, Brother Emerson had been attacked by paralysis, and one half of his body had so entirely lost all power that he could not move, nor do the least thing for himself. He found his last resting-place at St. Omers, in 1604, where, as we read in the Annual Letters, he gave great edification to a large community. His life was prolonged for only ten or eleven months, but during that time he was remarkable for his patience, and especially for his piety towards the Mother of God, whose Hours he daily recited. In the spirit of heroic obedience he regarded both his life and his liberty as subject simply to the will of his Superior. It was his greatest consolation that the feast of St. Gregory, the Apostle of England, should have been chosen by God for the closing day of his life.

March 13.

1. Father Sabine Chambers was a native of Leicestershire, and was born in 1559. He entered Broadgate Hall, Oxford, where he took his degree of Master of Arts in 1583, and afterwards became a College tutor.

He was highly accomplished, and bore the reputation of being specially skilled in debate. His conversion to the Faith involved him in a bitter persecution, and he was summoned before the magistrates, imprisoned, and banished from the country. He retired to Paris, and there entered the Society in 1587. Even before the close of his noviceship, Father Parsons placed him at the head of the Jesuit College he had established at Eu, in Normandy, which was, however, closed on the 23rd of December, 1588, in consequence of the death of its patron, the murdered Duke of Guise. Father Chambers was then sent to Dole, where he professed Philosophy and Moral Theology for several years. While thus engaged, his thoughts constantly turned towards the condition of his fellow-Catholics at home, and he was influenced with a strong desire to return and labour among them, and, if necessary, give his life for their souls. At this time the letters he wrote to Father General Acquaviva were full of apostolic zeal. "Sixteen years," he says, "have passed since I first laid before your Paternity the earnest longing of my heart. While encouraging this feeling, you bade me make patient and careful preparation to give it effect, by study and the practice of virtue. This I have endeavoured to do, while others must judge whether I have succeeded. But of one point I feel convinced, namely, that my desire is stronger even than it was. I am equally ready, either to die in the defence of the Faith, or to spend my life and strength in cultivating this vineyard of souls, as God shall appoint. Let your Paternity only give the word, and without a moment's delay, without waiting for any equipment, without any anxiety how I am to cross the sea, I shall leave for England at once. Though a thousand perils and difficulties were to stand in my way, it signifies little. My resolution is unchangeable, to die on the field of battle." He closes his letter with a prayer to Father Acquaviva to send his commands to him, in the name of holy obedience. The Father General could not refuse to respond to these earnest and generous appeals, and Father Chambers hastened at once to begin his missionary work in England,

arriving there in the year 1609. He was professed of the four vows in December, 1618, and served the mission in and about London for nearly twenty-five years with great zeal and courage. Towards the close of his life he suffered severe pains from the gout, which he endured with much patience and resignation. His death took place on the 10th or 16th of March, 1633, at the age of seventy-four.

2. The name of FATHER JOHN ROBB, or ROBY, who was evidently a Scotchman, does not occur in any record before the date 1615. He is then mentioned in a letter as being at Antwerp, and is strongly recommended by his Superior, Father Gordon, as most suitable for the Scotch Mission, being well practised in the missionary work, an experience which he had acquired in Holland. He was appointed to succeed Father Ogilvy in Scotland, and on arriving there was one of the four Jesuit Fathers who at that time served the whole country; two being placed in the Highlands, and two in the Lowlands. After labouring there for some years, fully sharing in the sufferings of other priests who at that time were fiercely hunted down by the pursuivants, he was recalled to Holland and stationed in 1631 at Amsterdam. He was probably next chosen successor to Father Turnbull, as Superior of the Scotch College at Douay, where he died of fever on the 13th of March, 1633. In connection with this event, a curious incident is related in Drew's *Fasti*. During his illness, a certain pious lady prayed that his illness might be transferred to herself, and that he might be restored to health on account of his great usefulness. Her prayer was heard, for the Father recovered, and she was taken ill. The fever proved obstinate, and after it had lasted for the space of four months, she began to accuse herself of rashness in asking for so severe an affliction. Having thus recalled her consent, she was immediately restored to health, while the Father sickened again and died. His death took place in the same year as that of Father Chambers.

March 14.

1. Father Nicholas Sewall died at St. George's, Worcester, on the 14th of March, in 1834. He was born in Maryland, on the 9th of December, 1745, in a manor-house which an immediate ancestor of his had built close beside the old mansion of Mettapany. This house had once been the favourite residence of Charles Calvert, Lord Baltimore, and it afterwards came into the possession of the Sewall family. Father Nicholas passed through his earlier studies at St. Omers, entered the Society at Ghent, and was ordained Priest at Liege, in 1772, making the last year of his theology at the time of the Suppression. In the following year he was sent to England and placed at Preston, whence he was moved, in 1783, to Eccleston Hall, in the same county, and three years afterwards to Scholes, near Prescot. He there built the present chapel and presbytery, which took the name of Portico, from the colonnade forming the chapel entrance, and became after 1790 the seat of the mission. He re-entered the restored Society in 1803, being then missioner at Wigan, and on the 22nd of July was professed of the four vows at Stonyhurst College. Three years subsequently he was appointed its Rector, to which post he was reappointed in 1816, after having for three years served the missions of Preston, Gillmoss, and Stockeld. For the next four years Father Sewall was Master of Novices and Superior at Hodder, till in 1821 he succeeded Father Charles Plowden as Provincial. Having completed six years in that office, he was sent to the Worcester mission, and died there seven years afterwards, aged eighty-nine, his remains being laid in the cemetery adjoining the chapel. His government was mild but firm, his unaffected piety, his exactness in the observance of rules, his paternal considerateness towards his religious brethren, particularly in their difficulties and privations, gained for him their abiding esteem and affection. It was

said of him that, from the time he left college to come to England in 1774, down to the last days of his life, a period of sixty years, he kept up the practice of rising every morning at four o'clock, and never omitted the daily study of his favourite spiritual book, Rodriguez. He was a man of prayer and mortification, always cheerful and obliging. The circumstances of his death were, like those of his life, most edifying to others and most precious in the sight of God.

2. Father Richard Banks was the son of a certain Deputy Banks, noted as a busy searcher-out of Papists. He was born in London, in 1569, arrived at our College in Rheims, in 1587, and was sent to Rome in September of the same year. Having been ordained in 1592, he was appointed two years afterwards to the English Mission, and was admitted into the Society by Father Garnet, in 1597. He was assigned as companion to Father Oldcorne, the martyr, and afterwards appointed by Father Blount, Superior of the newly-formed Residence and Novitiate at Clerkenwell. Being there at the time of its seizure in 1628, he was especially marked out for persecution. He had concealed himself in a cellar under ground, taking charge of the sacred vessels and altar furniture, and having some Fathers along with him. All were committed to different prisons and tried. Soon after his appointment the terrible accident took place in Hunsdon House, which was narrated in the story of "The Doleful Evensong." During a sermon preached by Father Drury, to some three hundred persons on the 26th of October, 1623, in a large upper room belonging to the residence of the French Ambassador, the floor suddenly gave way. Immediately upwards of ninety persons, including two Fathers, were precipitated through two stories to the ground floor beneath, and killed, while many others were much injured. Father Banks became subsequently chaplain to Lady Vaux, of Harrowden, for a certain time, but his chief work was done on the missions which he served for forty-four years. At length he was sent to Belgium,

with a constitution shattered by long imprisonment, and died at Ghent, on the 14th of March, 1643, at the age of seventy-four, having spent forty-six years in Religion.

March 15.

1. Father Charles Pritchard was born during the year 1637, most probably at Monmouth, in Wales. He joined the Society on the 16th of November, in 1663, and took his last vows as a Spiritual Coadjutor on the 15th of August, 1674. He had been engaged for nearly sixteen years in the Welsh Mission, when the false witness Bedloe declared that he was implicated in Oates' plot, and a reward was offered for his apprehension. Being thus compelled to betake himself for shelter to different hiding-places, his health gave way under his hardships, and he died suddenly on the 14th of March, 1680, when only forty-three years old, at the house of a friend with whom he had taken refuge. The Annual Letters for that year describe Father Pritchard as having been a most humble and devoted man, remarkable for his zeal of souls, and persevering with great patience in every manner of labour undertaken for them. He was well-known for his meekness and simplicity of character, leading always a very spiritual and retired life. By day he never stirred a foot from his hiding-place, but in the night-time he ran many risks and used to go out long distances in order to assist the afflicted Catholics. A life made up of such anxieties gradually but surely undermined his health, and by a false step taken in the dark, he hastened his death. He was secretly interred in an adjoining garden, lest his charitable host should fall under the penalties for harbouring a proclaimed priest in his house.

2. Father Patrick Doran, a native of Cork, was born on the 15th of March, in 1727. He studied at Toulouse and Rome, and entered the

Society on the 7th of September, 1750, at the former place. He remained there for ten years after his noviceship as Professor of Classics, Philosophy, and Mathematics. He justly obtained the reputation of being a very learned man, and those who remembered him at Cork, describe him as having been an exceedingly able director of souls, gifted with great discernment and genuine piety. His irreproachable and saintly life endeared him to all who knew him. When but forty-four years of age, he caught a fever in attending a sick person, during the year 1771, and his sickness very soon proved fatal.

3. Father Joseph Cazot, the last survivor of the long line of the sons of St. Ignatius who had laboured in Canada, died a holy death at Quebec, on the 16th of this month, in the year 1800. He first joined the Society as a Temporal Coadjutor, and had served our Lord with great regularity and fidelity in that degree, up to the time when suddenly the storm burst over the country which was to wreck one of the most flourishing missions in either the Old or the New World. Despairing of obtaining any further assistance, and well knowing how deeply-rooted was the attachment of the people to the Fathers of the Society who had laboured amongst them, the Bishop of Quebec, with the full consent of such of its members as were still left in the country, conferred Holy Orders on Brother Cazot. During the ten years that elapsed after the death of the last surviving missionary, this humble and devoted Religious, in the greatness of his self-abnegation, deprived himself of the very necessaries of life, in order that he might expend the whole of whatever property he had received from his deceased brethren, in promoting and multiplying as widely as he could different works of zeal and charity.

March 16.

On the 16th day of March, in the year 1649, died the Venerable John de Brebeuf, first missionary to the savage tribes of Upper Canada, and a glorious martyr of the Church. When our Lord announced to him that he was destined to bear His Name, and to share in all the sufferings endured by His most beloved apostles, He had promised that this should be the crown of his labours and of his ardent hopes. On his side, the holy missioner had, more than a dozen years before his death, bound himself by a vow which he renewed each day at the altar, while holding the Sacred Body of his Saviour in his hands, to promote the Divine glory and prove the depth of his own love as perfectly as he could by every act and every suffering within his power. He considered it no longer lawful for him to fly any occasion of shedding his blood for Christ, unless, indeed, the greater glory of God required this of him, but on the contrary, a matter of duty, to accept with the utmost joy the stroke of death as coming to him from the hand of God. With this vow and the holy name of Jesus on his lips, he daily received the precious Body and Blood. The Annals of New France describe in some degree the sufferings which won for him a harvest of seven thousand souls gathered in before his death. His converts amongst the Hurons, who became not only excellent Christians, but even courageous martyrs, had at one time inflicted on him many a blow and injury. Evil spirits often assailed him in the most terrifying shapes and forms, but to them he only answered: "Do anything with me that God permits," and they fled at once. To his Superiors he confessed that ignominious treatment was never viewed by him in the light of humiliation, because it never lowered him as much as he desired or had deserved. And when, as one of our Fathers relates, those in authority acted severely with him, in order to increase his

grace and merit, he was all the happier at finding himself held in less esteem and consideration.

At length the day had come for which the signal graces vouchsafed him by God had been preparing him. At its early dawn a troop of Iroquois burst in upon the mission of St. Ignatius with savage fury, and began to carry destruction everywhere. Though fully aware that the hour of his great trial and sacrifice had come, Father Brébeuf welcomed it with a heart full of joy, and at the same time of the most tender compassion for the poor Hurons who had been captured, and were destined, like himself, for torture and death. "My children," he exclaimed, "let us, in the midst of our keenest agony, raise our eyes to heaven, and let us remember that God is the witness of our sufferings, and will Himself be our truest and most abundant recompense." "Do thou pray to the good God for us," was their answer; "and then shall our souls be lifted up to heaven, even whilst our bodies are being tortured on earth." We pass a veil over the details of a martyrdom as savagely ingenious in its cruelty as any recorded in the history of the Church, yet borne by him during four hours with noble and heroic fortitude, either in offering silent prayer to God, or in addressing words of consolation to his fellow-sufferers, and even of gentle warning to his executioners not to endanger their own salvation. Death came in the end as a blessed release from still further acts of inhumanity. The narrative of so glorious a death inspired fresh ardour into his religious brethren, and God revealed to many devout souls the very high degree of glory in Heaven to which He had advanced His faithful servant, as a favoured patron of the Church of Canada.

March 17.

Father William Atkins died in Stafford gaol, on the 17th of March, 1681, being then eighty years of age, and lying at the time under sentence of death. He was born in the year 1601, within the county of Cambridge, and joined the Society in 1635, at the age of thirty-four, when already a priest. He was sent to the English Mission in 1631, and was permanently employed in the Lancashire and Staffordshire Districts, of which he was chosen Rector in 1653. He was the most falsely traduced and barbarously treated victim of the Oates persecution. When he was an octogenarian, worn out by the long and zealous labours of his mission life, paralyzed in every limb, deaf and almost speechless, stretched without motion on his bed awaiting in mental calm and peace his last summons from God, Titus Oates, in his bitter hatred of the Society, did not hesitate to accuse the poor old man of having conspired against the State and stirred up the people to revolt. The pursuivants burst into his place of retirement at Wolverhampton, dragged him from his bed with brutal violence, and forcing him to make a rough and painful journey to Stafford, eleven miles off, cast him into prison. He was carried into the Assize Court, indicted for high treason, and condemned to death on account of his priestly character. His deafness making it impossible for him to hear the Judge, the crier of the court was obliged to shout the terms of his sentence into his ear. On at length comprehending what was said, a bright smile of content and joy lit up his countenance, and summoning up all the strength of his faltering tongue, he distinctly uttered these few words: "Most noble Judge, I return you my warmest thanks." The capital sentence, thus joyfully accepted, was not, however, carried out, either because it was not possible to execute it, or because a certain amount of compassion for his venerable age and helpless state

mingled with the fear of his persecutors lest they might excite the indignation of the populace. The news of his reprieve was received by him with the truest sorrow. Having been so little able to glorify God during life, as in his self-abasement he imagined, he now earnestly desired to do this at least in his death. He gently fell asleep in our Lord, after spending forty-six years in Religion, and though the crown of actual martyrdom was withheld from him, he was certainly a martyr in will.

March 18.

On the 17th day of March, in the year 1649, FATHER GABRIEL LALLEMANT endured for more than fifteen hours, at the hands of the Iroquois, tortures similar to those of his glorious master and model, Father John de Brébeuf. He had a singularly weak and delicate constitution, but was endowed with a fervour of soul truly heroic, as his fortitude under the prolonged agony of his death abundantly testifies. He had for a considerable time consecrated himself by vow to the work of the Canadian Mission, and often renewed the oblation of his life to our Lord, sparing himself no sacrifice during a period of sixteen years that could in any way help to prepare him for the martyr's crown. The perfect detachment from self, and the ardent love of God with which he made this offering, found expression in the concluding words of his constant prayer. "Let us then, my soul, annihilate ourselves in order to give pleasure to the Sacred Heart of Jesus! This you cannot refuse without the guilt of ingratitude to Him both in life and in death."

Father Lallemant had not worked amongst the Hurons for more than six months, when he found himself, as he had so ardently desired, at the mercy of the Iroquois, and was compelled by them to witness from the stake to which he was chained, the cruel torments inflicted on his fellow-missioner. When the latter was at the point of death, Father Lallemant was placed

beside him on the scaffold. Before he offered his body to the flames, he prostrated himself at the feet of the dying man, tenderly kissed his wounds, and implored him to pray for perseverance for him in turn. A gentle inclination of the head was the only reply possible, and the younger martyr then gave himself up to the executioners, and fixing his whole thought on God, with joined hands, silently bore through the whole night a succession of torments as terrible as those inflicted on his companion. "And when," as Father Ragueneau relates, "we gathered together his precious remains, we could not find any part of his body that was not scarred and burnt, his very eyes had been plucked out, and live coals inserted in their place." On hearing the news of so blessed a death every member of his family was filled with joy. His heroic mother, who had so generously offered up to God four of her children, and had inspired them from their very childhood with a devoted love for the Cross, now intoned her *Te Deum*, returning infinite thanks to God for having chosen her to be the mother of a martyr. In gratitude to Him for this great favour, she herself assumed the habit of St. Clare. She also presented as relics to the nuns of Mount Carmel, among whom two of her daughters were leading lives of penance, some portions of the remains of her martyred son.

March 19.

1. Father Sylvester Norris, a native of Somersetshire, was born in 1572. He arrived at Rheims in the year 1585, and received Minor Orders there five years afterwards. He went to the English College, Rome, in 1592, and after finishing his theological course and taking his Doctor's degree, left Rome for England early in May, 1596. He was sent upon the mission, and within a few years was arrested under suspicion of being connected with the Gunpowder Plot, and confined in Bridewell gaol. On the 1st of December,

1605, he wrote a letter to the Earl of Salisbury, disowning all connection with the Plot, and all disloyalty or disaffection towards the King, though at the same time asserting that he firmly believed whatever the Catholic Church taught him to believe, and would do whatever a Catholic, by the laws of God, ought to do. He was, in consequence, sent into banishment, along with forty-seven other priests, in the following year. He arrived at Douay on the 24th of July, and proceeded direct to Rome, where he was soon after admitted to the Society. He was, in the first instance, employed as Prefect of Studies, and Professor of Theology and Sacred Scripture in our colleges abroad, and having returned to England, was in 1618 professed of the four vows, in London. Father Norris was appointed Superior of the Hants District in 1621, and died in it on the 16th of March, 1630, aged fifty-eight. He had laboured in the mission with great zeal and ability, being a very learned man, and held in great esteem as a preacher. In addition to this, he wrote many able works on Controversy, which were highly valued and widely read.

2. Father Edmund O'Donnell was born in Limerick, and entered the Society about the year 1561. Although very few particulars have been handed down to us respecting his life and work, these amply justify his place in our Menology. He was a companion of Father Woulfe, and shared with that distinguished missioner in all his toils and sufferings for the Faith in Ireland. Father Edmund left Rome along with him in 1560, when he was sent by the Cardinal Protector of Ireland to encourage and strengthen his fellow-countrymen in their loyalty to the Church and their resistance against all tyranny and innovation, at the time when Queen Elizabeth had declared herself in favour of the new English heresy. The choice of Father O'Donnell to assist in a work so difficult and dangerous, and so full of responsibility, shows the confidence placed in him and the credit already given to him for the zeal, energy, and determination which he afterwards displayed. So intrepid a defender of the Faith could not long escape the hands of the

pursuivants, and in 1575 he was seized and imprisoned in his native city and dragged in handcuffs to Cork, where he was hanged, disembowelled while still alive, and his body dismembered. The heads of his accusation were that he obstinately persevered in the profession of Popery, that his mission in Ireland was to preach and propagate Popish doctrines, and that he absolutely refused to acknowledge Queen Elizabeth as head of the Church in England. He went to meet his death with joy, on the 16th of March, the eve of the feast of St. Patrick, having both by word and example nobly animated his countrymen to persevere in all their Catholic principles.

March 20.

1. Father James Tyrie, member of a family of good position in Scotland, joined the Society at Rome, on the 19th of August, 1563, and eventually became one of its most distinguished ornaments. He was born at Drumkilbo, in 1543, and was noted for his great sanctity from his childhood. The Annals of the Society narrate many marvellous occurrences in the history of his vocation, which indicate that he was marked out by Divine Providence from the first as a child of especial predilection. Father Edmund Hay, Assistant of France and of Germany, becoming acquainted with the youth in Scotland, and hearing frequently from others of his virtue, his earnest desires after the religious life, and his rare ability, obtained an interview with his relatives and secured their permission to take James with him to Louvain, and so preserve him from all contamination of heresy. When studying logic at the Roman College, whither he had been sent, he began to curtail his exercises of piety in his avidity for learning, until, as we read in Drew's *Fasti Soc.*, St. Ignatius appeared to him one night, and admonished him with the words, "James, a little more virtue, and a little less learning." The young student at once corrected his fault, and combining the practice of

perfection with the acquisition of knowledge, became a man eminent both for virtue and for learning.

After he had filled the chairs of Philosophy and Theology in Paris, Father Tyrie returned to Rome, and, advancing from one high post to another, first acted as representative of the Province of France at the Fifth General Council, held in 1593, and was then attached by Father General to his person as Assistant both for France and Germany. On account of his superior knowledge and experience, he was also selected to assist Father Acquaviva in drawing up the *Ratio Studiorum*. Notwithstanding all these occupations, Father Tyrie ever retained a deep interest in the welfare of his country, studying with much pain and anxiety the vicissitudes there of the Catholic cause. Under the name of George Thompson, he wrote a brief but learned treatise, *De Antiquitatibus Ecclesiæ Scoticæ*, which was violently attacked by John Knox. In 1573, he replied to the so-called Reformer with a vigorous refutation of his insolent answer. Twelve years after this he wrote two letters from Paris to Father General Acquaviva, in which he gave a somewhat hopeful account of affairs in Scotland, owing to the return, at that time, of certain priests to the country, and the reconciliation of a very large number of persons to the Church, several of whom were men of rank and influence. But this brighter prospect soon passed away, and in the years 1594, 1595, he sent to Pope Clement VIII. a full report of all the troubles that had taken place during the reign of Queen Mary. Father Tyrie did not, however, confine himself to such subjects, but, being an able writer, he brought out works on Metaphysics and Moral Theology, besides various Commentaries. Being unexpectedly taken ill on the night of the 12th of March, 1597, he felt that he had received an intimation from God of his approaching end, and at once prepared to make a general confession of his whole life. Two days after he had completed this, and had received the last sacraments, he expired suddenly, but calmly, on the 20th day of the month, when fifty-four years of age.

2. Father John Baptist Maurice, of the Province of Paris, died in Canada on the 20th of March, 1746. After he had finished his noviceship he was sent to teach Grammar in the College of Quebec. From the very earliest years of his religious life he had already been noted for his humility, his zeal, and his spirit of prayer and mortification. It was his great delight, after the fatigue of teaching was over, to go and instruct some poor neglected children how to read and write and begin to practise their religion. On villa days and during the vacations he went out into the country districts, where the earnestness and fervour of his catechisms and exhortations produced fruits that were long remembered. On his return to New France, after he had made his Theology, the good people of Quebec hastened to welcome him back, but Father Maurice was too absorbed in his attendance on a sick man who was being carried from the vessel to the hospital, to be able to listen to them, and he begged them not to detain him. To his infinite joy, he was able to minister consolation to the soul of his dying penitent within the few moments left to him, and to receive his last breath as he expired in his arms. Father Maurice gave indeed the first-fruits of his apostolic zeal to the town which had opened out its heart so generously to his ministrations, but not the less, through desire for a life of greater mortification, he prayed with much earnestness and at last obtained permission to offer himself to God, for life or death, amongst the wilder races of the north. There, far removed alike from all human aid or protection, an accumulation of hardships soon ruined his health. During his long journeys he had to spend whole days in crossing rivers and swamps, having no covering at night but the vault of heaven, and no bed to lie on except the half-frozen snow. After six years spent in an apostolate that demanded heroic endurance, Father Maurice succumbed to fatigue and suffering, at the age of thirty-eight. But his heart was at the same time filled to overflowing with thankfulness at having been allowed to labour and to die for Christ.

March 21.

The history of FATHER JOHN WARNER is one of especial interest, for it describes a life in which with singular purity of intention and directness of aim all obstacles standing in the way of a soul's sanctification and perfection were, one after another, nobly overcome. John Warner, Esq., of Parham, near Framlingham, in Suffolk, was born in the year 1640, and in 1660, when only twenty years of age, his remarkable career began by his being created a baronet by Charles II., in reward for his loyal and faithful services. In 1659, another apparent obstacle was placed in his way by his marriage to the daughter of Sir Thomas Hanmer, from which union two daughters were born to him, who became converts to the faith, and consecrated their lives to God in Religion. In 1664, after five years of married life, husband and wife were both received into the Church; the former on the 6th of July in that year, and Lady Warner, along with Sir John's sister, thirteen days before. The story of these conversions bears witness to the deep study and pious solicitude with which such serious resolutions were formed. So generous a correspondence with divine grace gained a still higher vocation, which was as promptly responded to. In preparation for embracing the religious life, husband and wife agreed to separate, and Sir John resigned his estates to his brother, Francis, within the same year, joining the Novitiate of the English Province at Watten, on the 20th of March, 1665. At this point an unexpected delay in taking his last vows was caused by the sudden death through drowning of the brother who was to succeed him, but who, becoming convinced of the truth of the Church's teaching, had made up his mind to follow his brother into Religion. While severing the ties of their earthly relationship, Sir John and Lady Warner cemented still closer the spiritual bond that united them in the religious state; for while he, on the one hand,

henceforth styled himself Father John Clare, his wife became Mother Clare, of the Order of Poor Clares. Both made their religious profession on the same day, being the 15th of August, 1667.

Father Warner was ordained in 1671, and in 1674 he was appointed Socius to the Master of Novices and Spiritual Father of the Community. From 1680 to 1683 he acted as Procurator in Paris of the French Province. In November, 1685, he was named Rector of Watten and Master of Novices, having been two years previously professed of the four vows, with a view to his being Provincial. This charge was actually laid upon him in 1689, and he continued to hold that office till the year 1694. He then became Confessor at Watten and Consultor of the Province, and in the following year he was appointed Spiritual Father. It was in this post that he died on the 21st of March, 1705, aged sixty-five. The selection of Father Warner to fulfil the duties of these varied and highly important charges, together with the satisfaction which he evidently gave in performing them, amply testifies to his soundness of judgment in the direction of persons and of affairs, his prudence in administration, and his capacity for transacting business. Father Warner left a large correspondence behind him, and many of his letters are preserved in the Province Archives, while others still exist at Brussels.

March 22.

Father William Leslie was born in Aberdeenshire, but educated abroad. He was sent to the Scottish Mission in 1617, and soon became a very prominent member of that Province. His arrival may be regarded as opening out a new era in its mission work, as till that time there had been but two Jesuit Fathers in the Highlands and two in the Lowlands.

Father Leslie's letter, written on the 4th of February, 1623, to the Very Rev. Mutius Vitelleschi, General of the Society, describes the condition

of things at this period, and shows on what ground some Catholics rested their hopes of a brighter prospect for the future. He begins: "Very Rev. Father,—P.C.,—There are only four of us in all this kingdom, and we have almost more work on our hands than we can attend to. If the marriage of our Prince with the daughter of the Spanish King has any good effects, as is here thought likely, and if favour is shown to the Catholics, then all the Scottish priests belonging to our Society, who are fit for this mission, should be sent here. Both the nobles and the common people are now much better affected towards the Catholic Faith than was the case formerly. . . . We are likely, therefore, before long to need a multitude of labourers for this hitherto neglected vineyard. . . . The Catholic religion is in great peril for want of men, and it would be sad if a nation, which has flourished for so many centuries with the integrity of its Faith inviolate, should fall away now under the assaults of heresy. I do what I can, but cannot satisfy all the calls upon me. We join in greetings to our brethren, and pray the Lord of the harvest to send them thither,—WILLIAM LESLIE."

In 1628, however, as many as ten missionaries were employed, and their number increased from that date. Father William Leslie was for some time their Superior, and usually resided with the Earl of Errol, the Constable of Scotland. In the years 1629 and 1630 he wrote two long accounts of the persecution of Catholics carried on in that kingdom, and as he must have drawn largely from his own past experience and recollections, his narrative shows the hardships and perils to which his own life was exposed, as well as the cruel measures by which the Catholic Faith was, as far as possible, stamped out of the country. In 1627, Charles I. addressed a Proclamation ordering the Bishops and ministers to mark down and send to the Privy Council, twice in the year, a list of all Catholics who declined to attend the service of the Law Church, that they might be placed under safe custody. The Courts of Equity were also to be closed against the suits of Catholics, while their enemies openly boasted that Catholicity should be extirpated from

the realm of Scotland. The denounced Catholics were to be diligently searched for, they were to be treated as rebels, and their property confiscated, the fire was to be put out in their apartments, the owners ejected from their homes, and the keys to be delivered over to the King's officers. One-third of their rents was granted for their families, to be forfeited, however, should they venture to return, besides the penalty to be incurred of fine and perpetual imprisonment. Yet the authorities claimed credit for clemency, "inasmuch as they spared the lives of the Papists." Certainly the persecution of the Scotch Catholics could scarcely have been marked by a more cold-blooded and remorseless barbarity. The date of Father William Leslie's death cannot be fixed with any certainty.

March 23.

On the 23rd day of March, in the year 1624, FATHER THOMAS STEPHENSON died in the house of the English Novitiate at Watten. He was born at Windleston, in the county of Durham, in 1552, of Catholic parents, who after beginning his education at home, sent him to complete it in a Catholic country, in order to preserve his mind from any heretical taint. He made his earlier studies at the English College, then at Rheims, whence he proceeded to Rome to study theology. He was ordained Priest in 1582, and sent next year on the English Mission. He laboured zealously for ten months in London amidst daily perils of imprisonment and death, until at length, after reconciling many to the Church and strengthening others in their Faith and in the practice of virtue, he fell into the hands of the pursuivants. He had been basely betrayed by a young man who generally served his Mass, and was carried before the Privy Council and committed to the Tower of London. His Christian boldness in speaking in his own defence, his energy of character and generosity of spirit won the esteem and admiration

of his adversaries. Nevertheless he was thrown into a dungeon "horrible for its position, squalor, and vermin," was loaded with curses and insults by his warders, and there amid intolerable stench he lay for twenty-seven days during an intensely severe winter, upon the bare and filthy ground. After this he was bound with chains and fetters, being compelled to wear them for more than forty days. When broken down by a year's endurance of these and other sufferings, besides the pain of his bodily ailments, he was sent into banishment on the 21st of June, 1585, full of sadness at being thus deprived of a martyr's crown. In prison he had formed a strong desire to be admitted into the Society, and he now presented his petition to Father Parsons. He was sent into Austria to see the Provincial of that Province, and was received by him in consideration of the noble proofs he had given of his sincerity and fitness. He commenced his religious life at Brunn, in Moravia, on the 11th of December, 1585, and spent twelve years as Professor of Hebrew and Greek at Prague and Olmutz, taking in 1597 his last vows in the degree of a Spiritual Coadjutor. He was summoned to Rome in the spring of 1599, and occasionally employed by Father Parsons as secretary and amanuensis. At length, he was in 1605 sent back to his native country, with great joy to himself, in spite of its hostility and his former sufferings there. He laboured for nearly twenty years with much zeal and fruit, and in 1621 belonged to the Suffolk District. At that date he had given up all active work and was sent, for a much needed and well deserved rest, to Liege. The idea of resting, however, did not come natural to Father Stephenson, and, as his last undertaking, he entered upon and concluded a work with which most men would have been contented to begin life. This was a Sacred History of the World, from its origin to the coming of Christ, published in 1622. At last he yielded himself up as one conquered by age and infirmity, and died at Watten, at the age of seventy-two. Among Father Stephenson's natural gifts was the possession of a most active and energetic temperament, of a courage which no labours or dangers could daunt, of a ready and keen

wit, and of a wonderfully tenacious memory. His mind was well stored with various branches of literature, in which he was thoroughly grounded. Above all, he was a man of conspicuous virtue, remarkable for the simplicity and candour of his soul, while his deep and genuine humility finds expression in a letter which he wrote in his old age to the Father General. He hailed the approach of death, and yet full of energy up to the last, as soon as he perceived his religious brethren assembled round his bed, he enlarged to them on the graces and blessings of a vocation to Religion. Then addressing the novices specially, he warned them, with all the earnestness of a dying man, that "if at any time they felt within themselves a temptation to abandon their vocation, they should without the slightest doubt treat it as a temptation of the devil."

March 24.

Father John Pepper, or Pippard, died at Terregles, in Scotland, on the 24th of March, 1810, aged eighty-five. He was born in Scotland, in the year 1725, studied at the Scotch College, Douay, and entered the Society in September, 1747, at Tournay. Being evidently a man of considerable ability and research, as well as deeply imbued with the spirit of St. Ignatius, he was employed in several matters of importance, in which prudence and sound religious principles were especially required. He was sent to the Scotch Mission in 1759. Seven years after, we find him acting as Procurator of the College at Dinant, and he was appointed its first Rector in the May of 1766, an office which he held until the year 1772. The history of the different transactions entrusted to him is perhaps best given in his own words, in a letter which he wrote on the 21st of January, 1803. "In January, 1763," as he tells us, "the Superior of the Mission sent me to France with authority to recover its funds deposited in that country. After returning to London I received the orders of the General for my admission to the profession of the four vows, on the 5th of February. I then

went to Paris, but seeing nothing was to be done there, I was on my way back to Scotland, when passing by Douay the Provincial of the Walloon Province kept me to assist the Scots' Rector in those troublesome times. The Rector sent me to Liege to purchase a place for a new establishment. With leave of the Bishop of Liege, and even at the request of the magistrates of Dinant, I purchased a proper habitation and fitted it up for our uses. The Rector, with his little community, arrived there in April, 1764, and we obtained from the Prince Bishop and the States all the privileges and exemptions which the other Jesuit Colleges enjoyed in that country. Father General Ricci named me first Rector of the new College of Scots, and in that office I was succeeded by Father George Maxwell. The destructive Bull was signified to me at Dinant, in September, 1773. The following year, that I might be engaged in functions proper to the Society, I returned to Scotland, and took charge of the congregations at Kirkconnell and Terregles, with the town of Dumfries. For some years I was alone, another Professed Jesuit was at Munshes, but since 1780 I have had charge of the Catholics of Terregles and Dumfries only. Though ready to enter on my seventy-ninth year, I am able, thank God, to go about and fulfil my duties of missioner." For seven years longer did this indefatigable servant of the Society continue to labour with exemplary zeal till his death. Before this occurred God granted him the earnest longing of his heart, that he should renew his vows in the Society of Jesus, which he had always loved with filial affection. He wrote in November, 1795, a most interesting account of a visit paid by him to Stonyhurst, on the 31st of July in that year, and mentions by name several of the Fathers whom he saw there. He speaks also of the great piety of Mr. Weld, then in the house, how he lived as one of the community, attended Mass at 5.30 a.m., &c. He adds that High Mass was celebrated at ten o'clock, and that the panegyric of St. Ignatius was preached at seven in the morning. Father Pepper lies buried in the small church-yard adjoining Terregles, but there is no inscription to his memory.

March 25.

1. Father Patrick Lee entered the Society in 1644; he was the first novice admitted into the Novitiate at Kilkenny, and he offered up his life as probably the first-fruit of the harvest which that house was to yield. Whilst he was in the prime of life, for he had been born in the year 1619, he devoted himself to the care of those stricken with the plague raging in Kilkenny during 1650, and died on the 24th of March in that year, with great repute of sanctity. "It is incredible," writes Dr. Oliver, "how this angel of comfort assisted, relieved, and restored so many of his fellow-creatures by his heroic courage, active zeal, and medical services; for he was a skilful physician of the body as well as of the soul." So great was the opinion of his sanctity amongst the people that they would run in crowds from their houses to kiss the hem of his garment as he passed, being attracted by the sweet odour of virtue which breathed forth from his countenance and whole person. Besides being distinguished for his learning, he had great musical experience, and made full use of his knowledge in his missionary career. As soon as it became known that he himself was attacked by the disease, the people hurried to receive his parting blessing, and it is said that many were restored to health by the mere touch of his soutane. His death was justly regarded as a public calamity. He had been received into the Society on the eve of the feast of the Annunciation, and before he went to attend the dying he declared to others that he should himself die on the anniversary of his reception.

2. Father John Lewis, the last Superior of the Society in America before the Suppression, died at Bohemia, upon the eastern shore of Maryland, on the 24th of this month in the year 1788. He was born in Northamptonshire, on the 19th of September, 1721, made his studies at St. Omers, and

entered the Society at Watten, in 1740, when he was nineteen years of age. In 1752, he was sent to the Maryland Mission, where he was appointed to the charge of the town of Bohemia and of its classical school. In spite of much religious and political persecution he, with great difficulty, managed to keep up in a flourishing condition a school, a mission, and a farm, though the effort taxed his strength to the utmost. Meanwhile he also acted as Vicar General of the Bishop of the District, and it was in this double capacity that he received information of the Suppression of the Society. He thus remained virtually Ecclesiastical Superior of the ex-Jesuits, and, as Dr. Carroll remarked, "the former system of administration continued, but at the same time the particular checks upon his action, wisely provided by former constitutions, ceased to exist." "It is, however," he added, "a happy thing that the present Superior is a man free from every selfish view or ambition." After ten years of this mode of government, a Chapter was formed to hand on the control of the Jesuit property, according to a fixed and acknowledged principle. Having given ample proof of his combined gentleness and prudence, he was elected by the votes of the respective districts to govern the new body. After resigning this office in 1785 to a new Prefect Apostolic, this meek and unobtrusive Father spent the last three years of his life in his former humble position as pastor of the town of Bohemia. He died in the same charge at the age of sixty-seven, and Dr. Carroll feelingly regrets the loss of so valuable and edifying a Religious.

March 26.

1. Father Andrew Leslie left his family in Aberdeenshire, to enter the Novitiate of the Society in Belgium, early in the year 1627, but he finished his studies in Rome. He was a man of considerable talent and observation, as the letters which he left behind him abundantly prove.

After discharging missionary duties chiefly in the Highlands for about sixteen years, he was seized in May, 1647, and committed to Aberdeen gaol. There he was submitted to a very strict examination, and was soon after transferred to Edinburgh. The wisdom and courage of his answers filled the Catholics with joy and consolation, while his meekness and patience in the midst of the cruelties, privations, and severities of his imprisonment extorted the praise and admiration of his bitterest enemies. Father Gall, his Superior, after extolling this glorious prisoner and Confessor of Christ, adds, soon after his confinement pestilence broke out and made great havoc in the town, when in his zeal for souls he earnestly requested leave to attend the infected and dying, but his application was not granted. From his prison in Edinburgh, Father Leslie wrote a brief letter to the Rev. Father Vincent Caraffa, on the 27th of March, 1648. In it he expressed his deep debt of gratitude to the Society, he owns how much he is supported by the merits of his brethren, and humbles himself for his own lack of virtue. In his earnest desire to suffer for religion, he regrets that not death, but only long confinement and exile await him, for the object of his persecutors is to despatch him slowly by hunger and exhaustion, and he appeals anxiously for the prayers of all the members of the Society in his behalf. After more than a year's incarceration, Father Leslie was released and ordered to quit the realm. With broken health and much bodily suffering, he reached the Scotch College at Douay, where as Spiritual Father he infused his own generous spirit into the hearts of his penitents. In 1649, Father Gall earnestly recommended him to Father General as successor to the Rector at that time of the Scottish College in Rome, describing him as eminently prudent, a lover of peace, and one especially qualified for the post because of his perfect acquaintance with the language and habits of the Italian people. There is unfortunately no record to inform us when and where so meritorious a career was closed.

2. On Palm Sunday, the 25th of March, in the year 1736, FATHER ANTHONY SENAT, a young missionary of Louisiana, offered himself to the flames in voluntary martyrdom, rather than abandon his spiritual children brought suddenly face to face with a death of torture. Before he had spent more than eighteen months among the tribe of the Illinois, he had acquired their language so thoroughly that they were filled with wonder, and were at the same time charmed by his zeal and charity. Towards the close of the year 1735, war broke out between the French and a native race called the Ichicachas, and Father Senat was chosen to act as chaplain to a detachment composed of French and Illinois. The expedition proved, unfortunately, to be a disastrous one. Being surprised by the enemy, the commander and some twenty-five of his bravest soldiers were overpowered and compelled to surrender. The rest of the force was rescued by a young lad, only sixteen years of age, who organized their retreat. The good Father could have escaped with the utmost ease, but he was not the man to provide for his own security and leave to their horrible fate those who looked to him for help. He remained behind that he might console and strengthen them, for in truth he had prayed God that the martyr's death might be his! When racked with fever on one occasion before he left France for his mission, he had been heard by a companion in the College of La Rochelle, to exclaim repeatedly with intense ardour: "Am I then, O my God, to die here and now? Will you not grant me the favour of reaching my dear mission, and of fertilizing it with my blood?" When seized by the victorious enemy and condemned by them to be burnt to death, Father Senat employed his few remaining hours, after a long scene of outrage and cruelty, in exhorting and absolving his fellow-victims, and in animating them to offer up the sacrifice of their lives in the true spirit of martyrdom. Thus prepared by him for appearing with all confidence before God, each one cast himself on his knees, despite the pain of his wounds, and in presence of the executioners began to intone the Canticles and Psalms, with so loud and firm a voice that the

hardened soldiers themselves were struck with amazement, as some indeed of them confessed when describing this spectacle, exclaiming: "Truly these Frenchmen are no women; as long as they retained the power of utterance, they continued their death-song on their way to Heaven."

March 27.

1. On Good Friday, the 27th of March, in the year 1587, died FATHER THOMAS EVANS, at the early age of twenty-nine. He was born in Leicestershire in 1558, and entered the English College, Rome, in November, 1580. During the year 1585, he was ordained as a secular priest, took the usual College oath, and then came to work on the mission in England. While thus engaged, the bold and determined warfare which he waged against every form of heresy soon led to his imprisonment. But the courageous confessor would gladly have laid down his life in defence of the Holy See and of the Church had not his friends rescued him by force out of his dark and loathsome prison. He then quitted England, and finding his way to Italy, along with other refugees, was there maintained through the charity of certain faithful souls. He found at length a home with the members of the Society, in the English College, Rome, but did not stay there long. God, in order to reward his unflinching courage in opposing the enemies of the Faith, called him to the Society, and he was at once admitted among the novices of Messina, and led in their company a life truly seraphic, until his happy and most holy death. "Great," adds the *History of the Jesuit Province in Sicily*, which we owe to Father Dominic Stanislaus Alberti, "was the sorrow which filled the hearts of all for the loss of one who was so valiant a defender of the Catholic Faith. Not less, however, was the joy which he himself experienced, as he declared, at the thought that he was to die on that same night which his Redeemer had chosen, fifteen centuries before, for His death on the Cross, through love of him."

2. Father William Aloysius Leslie was born in the county of Aberdeen, in the year 1641. He made his studies in Rome, and took his Doctor's degree there, when at the age of twenty-five. Soon after this he entered the Society on the same day as his fellow-student, Count Dietrischstein, and of both Father Poussines wrote as follows, on the 4th of May, 1666: "The day before yesterday these young men, after studying theology for four years in the Roman College, and having each stood with marked success a public examination in the theses of divinity during an entire day, entered our Society, and were conducted to the Novitiate by Cardinal Pallavicini. They had not only afforded very great edification in this city by their devotion and modesty, but had taken the Court here and at Vienna by surprise, to see men of their position renouncing their great and well-founded expectations of obtaining high ecclesiastical dignities in the Empire, in order that they may devote themselves, in the flower of their age and fortunes, to a hidden and despised state of life." On the 10th of February, 1674, Father Leslie was appointed Superior of the Scotch College, at Rome, an office which he held for nine years. During the last ten years of his life he served the mission in Scotland, and died there on the 26th of March, 1704. He was a man of considerable talent and of good business habits. He wrote in Italian the *Life of St. Margaret of Scotland*, which was published in Rome.

March 28.

1. On the 28th day of March, 1606, Father Alexander Hume, member of a well-known Scotch family, died at Chambery, in the Novitiate of the Lyons Province. A full notice is given of his life in the Annual Letters of that Province for the years 1613 and 1614; but it may be said in brief that he was a man very eminent for his virtue, and that he possessed an extraordinary gift for gaining and sanctifying souls, especially among young

men and soldiers. All acknowledged his very rare virtues, and he was generally esteemed as a saint. He was a most delicate observer of obedience, and at once executed every command, however difficult, even when he himself was worn out with labours. So great was his love of poverty, that he earnestly requested and at last obtained leave to have the most incommodious room in the whole College. This he kept denuded of all books or ornaments, and in it he happily spent the last days of his life. When asked whether he was in want of anything, the good Father always answered that he was not, though few of his necessary wants seemed supplied. He could never be persuaded to exchange his very old worn-out Breviary for a new one, and every alteration or addition required in it he wrote out with his own hands. In his zeal for his neighbour's good, he strove to soften the hatred of the heretics, not so much by his arguments as by his tears. He converted great numbers of them by prayer rather than by reasoning, and the only cause of regret to him, in the hour of his death, was that he had not been able to sacrifice his life to obtain their perseverance in the Faith; though, indeed, he seems to have worn himself out in the labour of hearing confessions, a work to which he constantly devoted his whole strength. No wonder then that such a man was beloved even by his opponents, for to everyone he acted as a most amiable, humble, and tender-hearted father, made himself all to all, was incapable of thinking evil of any one, and suggested every possible excuse even for the faults that could not be concealed. Allowing no point of duty to escape him, he on the very day of his death begged the Father Minister to appoint some one to serve at table in his stead. He was so careful an observer of modesty that during the whole course of his sickness he attended to his own necessary wants, not permitting any one to remain within his room; and even up to the moment of his death, God miraculously supplied him with strength sufficient to do entirely without the assistance of others. After his death great honour was paid to his remains by the Governor of Savoy and by the army, for in acknowledgment of his services,

a large military escort conducted with many tears their spiritual father to the grave.

2. Father Philip Carteret also died on this day, in the year 1756, at the age of sixty-three, having been born in London, in 1694. He joined the Society at Watten, in the year 1709, and later on became a distinguished theologian and Professor of Divinity at Liege. He was then sent to England and laboured there, probably at Oxburgh, in the College of the Holy Apostles, from 1736 until 1746, when he was recalled in order to fill the post of Rector of our College in Ghent. On the 3rd of October, 1751, he was appointed head of the English Province, and while still giving in that office good proof of his prudent and careful administration of affairs, during very trying times, he died in London, much regretted. In the course of his Provincialate he received honourable and very valuable testimonials from the different Vicars Apostolic, greatly praising the zealous and efficient work done by the Fathers of the Society on the Mission. It is worthy of note that at the time of the Suppression the number of Fathers actively employed in the Province was two hundred and seventy-four.

March 29.

1. Father Francis Young was the son of Protestant parents living at Claines, near Worcester, and was himself born in 1570, at Hartlebury, in that county. After attending a public school near home, he was sent to Eton, and from that went to Oxford, where he spent ten years, chiefly at Trinity College. He was converted to the Church by Father Oldcorne, and was appointed tutor to Lord Dormer's eldest son. After three years he retired to the Continent, going first to Flanders and thence passing into Spain. Having been taken prisoner by some robbers in France, he was plundered of everything, carried to Bonn, and there held in durance with hope

of being ransomed. Regaining his liberty, he came to Calais, and embarked for England, but was obliged to return through stress of weather, and was nearly lost. In another attempt he was captured by a man-of-war and, after being again stripped and robbed, was landed at Rotterdam and taken before the Council, where he was at first harshly treated under suspicion of being a Jesuit. He was, however, in a short time conveyed to England, and having been carefully examined by the searchers at Dover, he was sent on to London and brought before the Secretary of the Privy Council. At length, after many cross-questionings and delays, he was discharged, and left the country for Italy, with the intention of entering the English College in Rome, in 1598, being then twenty-eight. He was ordained in the July of the year following, and joined the Jesuit Novitiate in 1600, bringing an excellent reputation with him.

He was soon after this sent to the English Mission, where he rendered good service for some years, but was seized during the year 1612, and confined first in the Clink and then in the Gatehouse, Westminster. He found consolation during his captivity in making himself very useful to his fellow-prisoners. One of these was Father Laurence Worthington, and they were both banished for life at the same time. He soon found his way back to England, and in 1621 he is mentioned as labouring in the Lincolnshire district. In 1625, he was transferred to Suffolk, and in 1628 we hear of him in St. George's Residence, Worcester, where he died on the 30th of March, 1633. He translated into English Cardinal Bellarmine's Treatise, *De Ascensione Mentis in Deum.*

2. Father Thomas Tate was born in 1780, at Appleton, in Yorkshire. After finishing his classical studies and philosophy at Stonyhurst with considerable credit, he joined the Society in 1803. Full of its holy spirit, he was sent to the Wigan Mission, where by his frank and obliging disposition, he rendered himself greatly esteemed and respected. He was distinguished

for his kindness and devoted attention to the sick and poor; his time, his means, and his influence were all employed for their benefit. His zeal in this respect was so ardent that he often exposed his life to danger, and thought nothing of sacrificing it for the good of his flock. He died on Monday, the 29th of March, in the year 1819, a martyr of charity, for the fever by which he was fatally struck down was contracted at the bedside of a poor woman belonging to his congregation.

March 30.

1. Although Father Alphonsus Agazzari was a native of Sienna, in Italy, he was intimately connected with this country and Province by having been Rector of the English College in Rome, from 1579 to 1586. Besides this his name is constantly recurring in our Annals of that period. He was born in the year 1546, entered the Society in 1567, and died in Rome, on the 30th of March, 1602. When Pope Gregory XIII., in the singular interest which he took in our nation, and the love that he bore to it, issued his command to the Rev. Father Everard Mercurian, Fourth General of the Society, that he should undertake the charge of the English Seminary in Rome, seeing that he already governed the German College there, Father Agazzari was nominated its first Rector. He was a man admirably qualified for the post, on account of his learning, piety, prudence, and ready compliance in accepting the charge. During his rule the College was noted for the success of its students, it was at peace with others and united within itself, and also enjoyed financial prosperity. About one hundred priests were sent out by him to the mission while he was its Rector. He was succeeded by Father Holt, as its first English Rector, though he was subsequently its Superior for short intervals in 1593 and 1596. It will be easily inferred from the position of responsibility which he held as regards the English Mission,

and from his having been occupied for a long time in training and sending over its missionaries, that his name occurs frequently in the history of its affairs and in the letters that passed to and fro between Britain and Rome. Cardinal Allen loved and esteemed him like a brother, as his numerous letters abundantly testify. Though filling so prominent a post, Father Agazzari was only fifty-six when he died.

2. On the 27th day of this month, in the year 1715, FATHER LEONARD MARTIN DUMANS died a very holy death, at Quebec, while still only thirty-five. He had set his heart on a life of constant mortification amongst the savage tribes, but the strength of his body did not correspond to the energy of his spirit, and it soon became necessary to recall him to Quebec, where he did not survive two full years. The time, though short, sufficed to convince all that he was as one sent from Heaven, destined to lead a number of souls to greater perfection of sanctity by means of his retreats and the devotion to the Sacred Heart which he inspired in them. He had attained so constant and complete a mastery over his passions, that it was averred that neither in his actions nor in his words could any one perceive a fault or deflection from the one single aim of doing the will and promoting the greater love and greater glory of God. This, he owned, was so truly the one guiding principle of his life, and the pulse-beat, as it were, of his heart, that he could scarcely find, in the course of many days and even weeks, a brief quarter of an hour in which he was not able to enjoy the presence of God and direct to Him his every thought. No sacrifice was of any account with him that might tend to make men love God more. When consumed with burning fever, in the middle of a bitter winter's night, on hearing that some poor woman had been seized with a contagious disease, he rose from his bed instantly and hastened to her assistance, and returned with the seed of disease and death in his veins, yet blessing God and full of thanksgiving during the last two days he had to live. "And now," in the words of the account written

of his life and work, "the public voice proclaims him a saint, numbers are begging for relics of him and publishing to others the signal graces and wonderful cures of both body and soul, which are asked for in all confidence, and in many instances obtained through the intercession of this holy servant of God."

March 31.

1. Father Maurice Connell, member of a family of good position in Ireland, was born in the county of Kerry, during the year 1615. He entered the Society at Rome, in 1641, and was sent to work in the Irish Mission eight years after. He was first stationed at Ross, and then in Cork, where he laboured with the greatest zeal and fruit, both as missioner and as catechist. He spent seventeen years in very active ministerial work, and is spoken of in the Annual Letters of 1671—74, as the *Thaumaturgus of Ireland.* "He was truly," says Dr. Oliver, "an eye to the blind, and a foot to the lame, and a true father to the poor. Like his Blessed Master, he went about doing good, and like Him he was cruelly outraged and persecuted." He was for some time imprisoned through hatred to the Faith. At length, full of years and merits and worn out with labour, this apostolic man gave up his holy soul to God, on the 31st of March, 1687, at the advanced age of seventy-two.

2. On the 29th of March, 1659, another zealous missionary of great promise, Father Nicholas Adam, fell an early victim to the severity of the Canadian climate, telling on a constitution not over-strong. There was, indeed, within a few months after his arrival, some question of his being sent home again; his reiterated entreaties, however, for a respite, persuaded his Superiors to delay the order. He argued, moreover, that he had gone to a foreign mission for the very purpose of giving his life for Christ, adding

that he was most ready to obey, but that he felt in his heart he ought not to turn back now, but to push on towards Heaven, resolved to bear the cross which God had sent him. Father Adam had, in truth, a soul capable of achieving any act of heroism, while, at the same time, he had acquired a rare facility in winning the hearts of the savages, and in impressing on their minds the truths of religion. He easily induced those whom he had already instructed to show a generous emulation in instructing others, under his eye and direction. In this way did he labour cheerfully for three years, though kept prostrate on a couch and suffering continual pain. One great source of strength and consolation to him was the fact that only a thin partition separated him from the Tabernacle in which his Saviour dwelt beside him day and night.

At last, on the approach of Christmas, in the third year of his illness, he could not resist his longing to offer up the Holy Sacrifice, and having obtained permission to make the attempt, and prepared himself by a novena of special prayers and devotions in honour of the Immaculate Conception, he mounted the steps of the altar, and managed with great pain and effort to complete the first Mass of the feast. A second very great favour, that of being able to bend his knees in adoration before God, was bestowed upon him on the feast of the Annunciation, and indeed from his very infancy it had always been through the intercession of his Blessed Mother that he had presented all his petitions to God. His love of her was so trusting and so tender that, during the intense and ceaseless suffering which kept him fastened with our Lord to the Cross throughout the course of his holy life, he found the sweetest and truest assuagement of his pains to be the constant telling of his beads, a devotion which he used to repeat as often as thirty times in the day.

APRIL.

FATHER JEREMIAH PRACID was one of the victims of the Oates Plot and was for some time an inmate of York Castle, zealously fulfilling within its walls the functions of a missioner. His parents were Protestants, and he was born in Yorkshire, in the year 1638. After being received into the Church by Father William Wigmore, he went to Rome and entered the English College, in 1661, when at the age of about twenty-two. He was ordained Priest in 1665, and ten years afterwards he joined the Society at Watten, having two years before that resigned his office of confessor at the Benedictine Monastery in Brussels. In 1678, he was apprehended in an inn at Skipton as a suspected person and thrown into York gaol, where he was confined for about twelve years. During the whole of that time he preached to his fellow-prisoners on Sundays and Holidays. Some Catholics of position in the neighbourhood gave bail for him to the Governor of the Castle, being desirous of obtaining his assistance at their houses. For their benefit he added useful catechetical instructions to his usual sermons, and illustrated both by the very practical lessons which his own pious life daily taught them. Although in delicate health and suffering from some form of consumption, he was very cruelly treated, and might easily have succumbed to the weight of the fetters with which he was loaded. He was obliged to pass a very severe winter without any fire, and at the same time poorly clad in the thin summer clothing that he wore when hurriedly arrested. By the mercy of God, however, he not only survived these hardships, but gained fresh health and strength, while by his patience, modesty, and heroic virtue,

he made such an impression on every one brought into contact with him, that many families formerly unfriendly towards the Society, not only overcame their prejudices, but vied with each other in trying to secure the services of the Fathers. At the time of his arrest Father Pracid seems to have come, in June, 1678, from Hammersmith, where he had been confessor at the *Institute of the Blessed Virgin*, to Dolbank, near Ripley, in Yorkshire, where Mrs. Francis Bedingfeld had established a house of the Institute. The object of his visit was to consult as to its further development, but he pronounced Dolbank to be unsuitable for the purpose, and advised its removal to York itself, or some place near it. It was at this critical moment that he was caught and imprisoned. Great efforts were made by the Catholics to obtain his release, but this was not effected until the accession of James II., when he was liberated on bail. He died soon after, probably at York, though London also is named, on the 1st of April, 1686, aged forty-eight.

April 2.

In Ireland, about the year 1660, for the precise date and place of death are uncertain, died Father Robert Nugent, brother to Father Nicholas Nugent and uncle of Lord Inchiquin. He was born in Meath on the 20th of July, 1574, entered the Society at Tournay in 1601, and was, at the earnest request of Father Holywood, sent to the Irish Mission in 1611. There a district in the north was assigned to him and to Father Galwey, and both were most assiduous in their work. Father Nugent endured continuous persecution for seven years; he generally made his excursions by night, and although at all hours of the day the roads were beset by bands of soldiers, yet, with the help of Providence, he frequently passed through them unmolested and, impelled by the fervour of his zeal, persevered in preaching to large gatherings

of the people. Father Holywood, his aged Superior, entertained the highest esteem for him, and made him his socius during the latter years of his government. In the sequel Father Nugent succeeded him in his charge and held the office of Superior for at least twenty years. Several of his letters bear ample testimony to his sound discretion, unaffected zeal and piety, and his conciliatory disposition. Of the perils and privations by which the Irish Mission was encompassed, he writes on the 10th November, 1642: "Nothing is more familiar to us than the promiscuous murder of innocent Catholics of every sex, age, and rank. . . . The tumults of war have deprived the members of our Society of any certain means of subsistence. . . . Several religious and other clergymen have already been put to death. We have lost all our property here for the present, and Father Lattin is kept in the closest custody in a horrible prison."

In another letter, dated 31st October, 1645, Father Nugent prays to be released from the duties of the Superiorship, alleging that he is now in his seventieth year—"a fitter age in which to prepare himself for eternity, than to be continued in his painful responsibility, during such critical and eventful times." Later on, in 1646, he informs the Vicar, appointed on occasion of the death of the Very Rev. Mutius Vitelleschi, that a member of the Province had, as enjoined by the late General, compiled a history of the Irish Mission, but that the writer had died, and meantime the manuscripts had been buried underground, and could not now be discovered. He adds also in his letter that, at the express desire and command of the Supreme Council, he had accepted the charge of the Press at Kilkenny, in which town he had hired a house for the Novitiate, and that early in February, Father John Young would begin to train the six novices already admitted. In 1649, Père Verdier describes him as "*Vir plane illustris, omnique exceptione major.*" In a letter dated 31st August, 1650, Father Robert is alluded to as *antiquissimus inter nos*, but even then not incapable of labour. Dr. Lynch, the learned author of *Cambrensis Eversus*, speaking of the Superior of the Irish Jesuits,

says he possessed a singular knowledge of theology and mathematics, showed wonderful industry in reclaiming sinners, and was a man of extraordinary humility and self-contempt. He was also a distinguished preacher, and by no means unskilled as a musician. Indeed the last point to record concerning him is that his national instrument, the Irish harp, owes to him several very important improvements in its component parts, and that the addition of a double row of chords increases very considerably its richness and variety of sound. Father Robert Nugent died between 1651 and 1666.

April 3.

1. Father Alexander Leith had laboured in the Scotch Mission for many years with exemplary zeal when he offered himself for admission into the Society. His desire having been granted, he was sent to make his noviceship at Bordeaux. Returning to Scotland like a giant refreshed, he cultivated that vineyard with all the fervour of an apostle, and became the model of a good missioner. He was a man of unaffected humility, meekness, and self-denial. He combined a great love of poverty with the most tender watchfulness over the temporal and spiritual interests of the poor. Inspired with so generous a spirit, he obtained great influence with them, and reaped an abundant harvest of souls. He died most piously in April, 1675.

2. The time and place of Father Charles Lea's death are not known with any certainty. He was an Irishman, a native of Cloyne in County Cork, and was born in the year 1545. He had studied literature from his early years, and was educated at Paris, Oxford, and Cologne. He joined the Novitiate in Rome, on June 24th, 1570, and five years later returned to Ireland along with Bishop Tanner and Father Robert Rochford. He taught

and also preached at Youghal and in the surrounding districts until 1579, the year in which Dr. Tanner died, after he had endured great sufferings in prison for eighteen months. Father Lea was himself imprisoned for the Faith, but was afterwards released on account of his medical skill in treating certain noblemen, who lay at that time dangerously ill. Under the assumed name of Charles M. Morris, adopted by him as being the son of Morris Lea, he obtained access, it seems, to the prison in Dublin, in which Diarmait O'Hurley, Archbishop of Cashel, was confined. Some days before the 4th of June, 1584, on which the Archbishop was put to death for the profession of the Faith, his feet and legs had been forced into boots filled with oil and salt, and placed over a lighted fire. The torture inflicted by such barbarous treatment was agonizing in the extreme, but Father Lea soon applied remedies which gave the prisoner great relief. Unfortunately no further details are known as to the Father's subsequent career, beyond the fact that he died before the year 1609.

3. Father Thomas Leukner belonged to a family of good position, at West Dean in Sussex. He was born at Antwerp in 1588, entered the Society in 1611, and took his last vows in 1626. In order to follow Jesus Christ he renounced a most advantageous matrimonial engagement, as well as a high position and office at Court, together with all that he held most dear in the world. He was one of Father John Gerard's first novices, and so high did he stand in that Father's estimation that the latter wrote to the Provincial earnestly begging he might be accepted without going to Rome. "Mr. Leukner," he says in the guarded language necessary at that period, "is a man every way fit for our employment. He has a very good will, is both quick and judicious, and of an excellent disposition, combined with superior manners and experience. What I most consider, is that he is and will be a solid, virtuous, and spiritual man." In 1625

and following years, he was employed as a missioner in the Suffolk District. Eight years afterwards he was removed into Lincolnshire, and died on April 5th in London, in the year 1645, aged fifty-eight.

April 4.

1. Joseph Cross, *alias* Tristram, was born at Ince Blundell, in the county of Lancaster, on June 2nd, 1766. He made his studies at the Liege Academy, where he was ordained Priest in 1791, and in the following September became missioner at Spinkhill, Derbyshire. He entered the restored English Province at Hodder in 1803, and in 1812 he was appointed Procurator of the Province, and resided in London. In the year 1817 he was appointed Socius to the Provincial. On the 9th of May, 1827, he went as missioner to Worcester, and built the chapel there, which was opened on July 16th, 1829. Three years after he was named Superior of St. George's Residence, at that time combined with the South Wales and Hereford Districts. He took his last vows in September, 1830. While appearing to be an ordinary though very active missioner, he rendered great service to the Society and to the Province, and looked well after the spiritual interests of his people. He established the Association of the Sacred Heart of Jesus in the parish of St. George's, and also the Confraternity of the Bona Mors. He greatly endeared himself to the Worcester Catholics, and on his leaving the town in May, 1837, a public address was presented to him. On May 31st he was appointed to the chaplaincy of New Hall Convent, where he died on Good Friday, April 4th, 1843, aged seventy-seven. He had to endure much bodily suffering, but no one could approach him without being generally edified by his gentle patience and cheerful resignation. The terms of the address referred to above express a very high appreciation

of Father Tristram's "total devotedness in promoting the good of all under his care, and the pride with which they had observed how truly his zeal and fidelity had, notwithstanding prevailing prejudices, gathered round him the respect of everyone, however much opposed to the Catholic religion." His name is still held in grateful memory at Worcester, and many of his letters are preserved in the Province Archives.

2. Father Charles Neville, of Holt, in Leicestershire, was the grandson of the Earl of Lichfield. He was born in 1746, entered St. Omer's College in 1758, and was admitted to the Society in September, 1763, at the age of seventeen. On the death of his elder brother, George, in 1767, he succeeded to the family estates, but, despising alike the riches and the pleasures of this world, he, in the true spirit of a religious, at once made them over to his younger brother Cosmas. It was on this occasion that Lord Lichfield, his uncle and guardian, insisted upon a settlement being made on him out of the estates so readily and generously relinquished by him. When requesting that the amount of this should be indicated, he was much surprised to hear that the Provincial asked for no larger sum than £50 per annum. "I thought," he remarked, "that you Jesuits grasped at everything you could get, and am amazed that you ask so little." An annuity of £100 was reserved for Father Neville, the deed being executed by Lord Lichfield and Mr. Parnell, but not by the Father himself. During 1771 he made his fourth year's theology at Liege, and after the suppression of the Society was engaged in teaching at the Academy there. He proceeded to the English Mission in May, 1775, but is heard of again at Liege in 1782, where he wrote one of the congratulatory odes presented to the Prince Bishop of Liege. His composition was written in Latin and gives evidence of his refined scholarship. He returned afterwards to England, and died at Bristol on the 4th of April, 1792. His body lies in the vault of St. Joseph's Chapel, Trenchard Street, to which chapel he had been a generous benefactor.

April 5.

Father James Archer, a native of Kilkenny, died in Spain, some time between 1617 and 1626, but the exact date is not recorded. He was born in the year 1550, belonged to a distinguished family, and was educated at a well-known school in Kilkenny, of which he was a distinguished scholar. He entered the Society in Rome on the 25th of May, 1581, and became one of the most zealous and influential Irish Jesuits of his time. He was thrice sent upon the Mission in Ireland when the situation was a very perilous one, and on those occasions he lived on terms of close intimacy with the leading men and persons of influence in the country. As his counsel and advice had great weight with them, and he was a man of singular energy both of mind and body, he was able to promote very largely the interests of religion. For these reasons he was most heartily and intensely hated by all heretics, and perseveringly sought for by the pursuivants. In 1577, when he was only twenty-six years of age, and had just left Louvain for Ireland, he was marked out by the Protestants as one of the ablest and most dangerous of the young students there. At this period, as well as from 1596 to 1603, he did a great work in Ireland. Relentlessly pursued by the priest-hunters, with a price set upon his head, and often forced to find a shelter in wild woods and bogs, he may be said to have carried his life in his hands. Yet, in spite of the terrible persecutions to which he was subjected, he contrived to hear many thousands of confessions, to administer the sacraments, to say Mass, to convert a number of heretics, and to console and strengthen the afflicted Catholics.

Dr. Oliver cites a letter addressed by a layman to Father Mansoni, S.J., the Papal Nuncio, whom he assures that "Father Archer alone was a

greater comfort to his countrymen than even a considerable reinforcement of troops. . . . At his nod the hearts of men were united and bound together, not only in the district of Beerhaven and in the south in general, but also in the greater portion of the kingdom." As a Jesuit he soon became known to the English Protestants in Flanders and elsewhere after the year 1581, and before 1592 he was resident as a priest at the University of Pont-à-Mousson, along with three other Fathers of the Society. So great was the esteem in which Father General Acquaviva held him when on the Continent, that he was selected to help in the erection of a College at Salamanca, and was appointed its Rector. Under his care, in great measure, it grew and flourished, and Father Archer in 1598, collected funds all over Ireland for its support. Notwithstanding the invidious accusation brought against him of imprudence and misguided zeal, when actively employed at Rome in 1603, he was afterwards placed in a position of especial trust and influence as Superior of all the Irish Jesuit Colleges in the Peninsula, holding that post for fourteen years. Father General drew up special rules for his guidance in fulfilling its duties, and made him independent of the Spanish and Portuguese Provincials. In 1605 he took eleven students with him from Valladolid to Salamanca, and in 1609 still acted as Prefect of the Mission in Spain. We have definite trace of Father Archer in 1617, when the Irish Jesuits numbered eighty-two; of whom thirty-eight were in Ireland, nine in Portugal, seven in Belgium, and ten in other countries. Father Archer himself heads the list of eighteen in Spain, he was the oldest of all, being sixty-eight years of age, and having been a Jesuit for thirty-four years. His name does not occur in the Catalogue of 1626, and hence he must have closed some time before that date his most self-devoted, courageous, and energetic career.

April 6.

Father Thomas Darbyshire, nephew to Bonner, the Catholic Bishop of London, was born in Worcestershire, during the year 1518. He was a student of Broadgate Hall, now Pembroke College, Oxford, where he took the degree of Doctor of Civil Law, in 1555, and after receiving Holy Orders became a Doctor of Canon Law and of Divinity. He was successively appointed Archdeacon of Essex, Canon of St. Paul's, Chancellor of the Diocese of London, and Dean of St. Paul's, and he was the last Catholic Incumbent of the parish of Fulham. Upon the accession of Queen Elizabeth in 1558, he was conspicuous for his constancy in defending the Ancient Faith, and was in consequence deprived of all his preferments and dignities, and sacrificed an ample fortune. He still lingered on in England hoping for better times, and was deputed by the Catholics to consult the Fathers of the Council of Trent respecting their attendance at the churches and services of the Protestants. Through his earnest representations the Fathers passed their decree—*De non adeundis hæreticorum templis.* This exercise of his influence brought upon him instant arrest and confinement in a most wretched prison; but he was in the end banished for life, instead of suffering that martyrdom to which he had looked forward with such earnest desire. Having been already appointed by royal commission Prefect of a Sodality bearing the name of Jesus as its title, and also unanimously elected Principal of a college of Priests called "The Table of Jesus," he was drawn all the more powerfully to seek admission into the Society of Jesus. He accordingly made application to Father Laynez, who sent him to Rome, where he was received into the Novitiate on May 1st, 1563, at the age of forty-five. Being asked, before the close of his noviceship, if he was ready to undertake the duty of teaching in any class, even the lowest, and for as

long as obedience should enjoin, he expressed his readiness in these words: *Paratum est cor meum, Deus, paratum cor meum. Neque dubito verum dixisse Christi vicarium in initiis hujus Societatis, quando ista protulit,* "Digitus Dei est hic."

Father Darbyshire is said to have first gone to Dillingen, where for some years he spread the sweet odour of his virtues, and while as yet but a novice was appointed the first Superior of the College of St. Jerome, on account of his learning, piety, and prudence. From that he was sent in 1566, into Scotland, as companion to Father Edmund Hay, commissioned by the Pope to lay before Mary Queen of Scots certain matters connected with her policy towards her rebellious subjects. In 1572, he was solemnly professed of the four vows. Father Darbyshire was next summoned to France and named Master of Novices at Billom, in the exercise of which office he gave proofs of very great virtue, of singular skill in the discernment of spirits and guidance of souls, and of a charity and sympathy towards others which won their hearts. He was in Paris during 1575 and 1579, and again in 1587; and he there converted Father Henry Fitzsimon and Brother George Gilbert to the Faith. Though a profound theologian, and well versed in Holy Scripture, he early gave instructions to the members of the Sodality of the Blessed Virgin, while as a Catechist and lecturer he became very famous not only in Paris, but also at Rheims and Pont-à-Mousson. Celebrated Professors and persons of high rank flocked to hear him, drawn, as they acknowledged, by the peculiar clearness and fervour of his discourses. Yet at the same time, in his extreme humility he laboured much amongst the less educated and enlightened, instructing the young with the greatest care, and with a powerful but simple eloquence. All the good which Father Darbyshire achieved he very modestly regarded as the fruit of prayer, in this he trusted as the source of all spiritual help, and the remedy for every evil and difficulty. The history of the Society recounts many miraculous communications made to him by God, and visits from the

saints to whom he was particularly devout. When at length, in 1580, it became possible for the members of the Society to effect some good in England, Father Darbyshire had already reached the age of sixty-two, and was obliged to leave Paris two years afterwards, in very infirm health. He had been suffering for some time from an obstinate disease in the bone of the leg, which caused him intense pain, and defied all efforts made to cure it. He besought the intercession of St. Peter, and, as we read, was at once healed. After his recovery he again visited Rome, and eventually went to Pont-à-Mousson, where he died on April 6th, 1604, at the ripe age of eighty-six.

April 7.

1. On the 7th of this month in the year 1606, the VENERABLE EDWARD OLDCORNE suffered death for the Faith at Redhill, close to Worcester. He was born at York, in 1561, of humble parentage, was brought up in the Catholic Faith and received a good elementary education. He first studied medicine, but abandoned it when he was twenty-one, in order to study for the priesthood at the English College, Rheims, remaining there three years. In 1582 he proceeded to the English College, Rome, and as he possessed excellent abilities he was successful in all his higher studies. In the month of August, 1587, he received Holy Orders, and was sent into England towards the close of the following year, having been meanwhile admitted into the Society, along with Father Gerard, on the feast of the Assumption of our Blessed Lady, 1588. At this time no one was more advanced in the practice of every mortification. He often begged leave to visit the hospitals and to serve in the kitchen, besides other practices of humility. The high opinion formed of him is shown by his being selected to negotiate a matter of importance for the College, the collecting of alms in the kingdom of Naples

and Sicily, for the support of scholars from England; a charge which he fulfilled with the greatest fidelity. After crossing the Channel, Father Oldcorne and Father Gerard landed privately on a retired spot, and then made their way to London by different roads, where the former was employed for some time, and afterwards accompanied Father Garnet into Warwickshire. There he made himself so active and useful in the missions that he was sent on several difficult enterprises. At the request of Mr. Abington he made his first acquaintance with Henlip Castle, and after reconciling the sister of his host to the Church he resided in that house for more than sixteen years. His innocence of character and affability of manner towards all gained him universal respect, so that even Protestants soon regarded him as an intimate friend of the family, and within a few months he had converted many persons throughout the country, had confirmed weak Catholics, and had collected alms for the support of missioners. By these means he helped to sow the seeds of vocation in many a young heart, and sent a number of scholars to our schools on the Continent, whence he was called the Apostle of Worcestershire. He had great devotion towards St. Winefred, and frequently visited her shrine at Holywell, after the miraculous cure of a cancer in his throat through the use of the water of the well. At length, having made diligent search for him, the pursuivants discovered Father Oldcorne in one of the numerous hiding-places within Henlip Castle, and carried him off with Father Garnet to London. He was first placed in the Gatehouse Prison, Westminster, and from that conveyed to the Tower, where he was put to the torture five hours every day for four or five days together. On the 21st of March, in 1606, he was remanded to Worcester gaol, was led forth from it to execution and dragged along the steep ascent of Redhill, that he might there, in the sight of the whole country round, give up his life for the Faith of his Divine Master.

April 8.

1. On the 8th of April in the year 1681, died at Quebec, Father Gabriel Drouillettes, of the Province of Toulouse, after thirty-seven years of apostolic life amongst the savage tribes of Canada. He was the first missioner sent to the Abnaquis and other barbarous races along the coast of the northern sea; and in such high esteem was he regarded by all who came in contact with him that even the English settlers on the Hudson River, in spite of their intense hatred against his faith, his nationality, and the Society to which he belonged, loved and venerated him as a saint. The Annals of New France tell us of the constant perils to which he exposed his life in traversing mountain-passes and deep ravines in search of souls to save. The stifling fumes of the wigwams very nearly destroyed his eyesight, and every remedy tried only increased his intense sufferings, until kneeling down in the midst of his neophytes all joined together in prayer to the Great Spirit, through the intercession of the Blessed Virgin, and suddenly his sight was so completely restored that neither the thick smoke nor the dazzling snow ever again affected him. God rewarded his faith and devotedness by granting him such powers of healing that the sign of the Cross or a little holy water sufficed to cure the diseases of the poor savages. In a single voyage he preached to eight or ten different tribes who were living without any knowledge or fear of God, and his guide across the desert, while as yet unconverted, inflicted on him every injury and indignity that he could think of. Won over at length by the untiring patience and charity of Father Gabriel, this man acknowledged his admiration of the forbearance which had been shown him. When he was sick the Father had prayed for him and watched beside him all the night; when he was over-fatigued the Father not only carried his own baggage, but that also of his guide. Were the rivers impassable or did their food fail, the

Father's petitions to Heaven were always immediately granted. When his companion was more than usually violent the Father either made no answer, or else seemed by the meekness and gentleness of his words to take all the blame upon himself. "This," he told them, "is no ordinary man. He is one of the good spirits. I shall therefore now learn how to pray, and will beg him to teach me his religion." Such an instance as this gives us an insight into the life of constant suffering and mortification led by one who was thoroughly filled with the love of the Cross and with the spirit of his Divine Master.

2. FATHER HENRY KEMPER was born in Westphalia, July 22nd, 1745, and joined the Society in the Novitiate at Ghent on September 7th, 1766, at the age of twenty-one. He proved in the sequel one of the ablest scholars and most valuable members of the English Province. He was Master at the "Great College," Bruges, at the time of its destruction by the Austro-Belgian Commissioners in 1773. He rendered great services to the Academy of Liege, and after its removal to Stonyhurst, he was appointed Master, Prefect of Studies, and Professor of Theology. In October, 1799, he succeeded Father Richard Barrow in the Wigan mission, and after some years' residence there, was removed to New Hall, where he died on April 8th, 1811. He had renewed his vows in the restored Society, and was a very holy and learned man. His fame had preceded him to Wigan, and he cultivated this mission with such industry and ability as soon to require a coadjutor. His numerous and increasing flock, to whom he had become endeared by his meritorious services, greatly regretted his recall. He had long tried, though in vain, to bring a servant of the New Hall Convent to his duty, and now when the Father was dying, this man together with the other male servants employed about the place was accustomed to pray at his bedside. After addressing them all, he fixed his eyes upon Henry, saying to him: "Ah! you have been master here, but as soon as I get to Heaven, I will be yours." Within a

very short time after the Father's death the man was converted, exclaiming repeatedly with great energy: "Never again will I enter a Protestant church." A resolution which he kept faithfully to the end.

April 9.

Father William Weston was born at Maidstone, in Kent, during the year 1550. He first went to Oxford, where he had the Blessed Edmund Campion for his fellow-student, who like him abjured heresy, and then left for Paris after he had taken his Bachelor of Arts degree. In 1572 he was persuaded to go on to Douay, but soon the desire of entering the Society drew his steps towards Rome. He made the journey thither on foot, leaving behind him at the Seminary all that he possessed. The General, Father Mercurian, admitted him into the Novitiate of St. Andrea in 1575, and sent him the following year to Spain, where he finished his noviceship, and made his studies in the Province of Andalusia, and then went for his theology to Cordova. During all this time he is described as having given a rare example to others by his holy life. The hours not given up to lectures and study he devoted to prayer, recollection, silence, and mortification. His delight was to help in the humblest and meanest offices of the house, carrying water and taking part with the lay-brothers in cleaning the rooms. In 1579 he was ordained Priest, and soon after went to Cadiz and S. Lucar, where he did good work amongst his fellow-countrymen in those ports. Five years after this he was sent to the English Mission, and landed with Brother Ralph Emerson on the coast of Norfolk. His efforts amongst the afflicted Catholics as Superior of the Mission in succession to Father Heywood were greatly blessed, and he effected many conversions, that of Philip, Earl of Arundel, being amongst the number. The spies, however, had been long

upon his track, and he was arrested at the door of a house in London to which he had been summoned. He was imprisoned for seventeen long, weary years, at first in the Clink, then in the Tower of London, and finally in Wisbeach Castle. To this place twelve other priests had accompanied him, and for six years all the prisoners were confined in separate cells. But after this they were allowed to lead a common life and even to see their friends, so that the priests were able to minister to the spiritual wants of the Catholics who visited them. Father Weston was then ordered by Superiors to undertake the spiritual charge of all as of a community, in answer to the request of eighteen of their number. He obeyed on the condition that no special honour should be shown towards him, and that he should be regarded merely as an adviser. Yet under his guidance the prison of Wisbeach soon acquired a widespread reputation for learning and virtue. Protestants even came from the Universities to be witnesses of so unusual a sight. Father Weston also, with the view of widening his sphere of action, and of benefiting a still greater number of souls, was not content with simply training his companions to habits of virtue, but became their professor in theology, in Scripture, in Greek and Hebrew, and their instructor in the art of preaching and giving catechism. Notwithstanding these manifold labours he constantly wore the chain, fasted daily, and at night allowed himself only five hours' rest upon the floor, giving the remaining hours to prayer.

After some time the discipline of the prison again became more severe, and the inmates were almost famished. Father Weston was suddenly in mid-winter taken to London, and the three days' journey in cold weather and along rough roads prepared him for further suffering. He was kept in the Tower for four years and a half, shut up in a foul cell lighted by only one small window. During the whole time he was unable to go even once to confession, and neither his gaoler nor the Lieutenant of the Tower had anything for him but blows and reproaches. He was ultimately

liberated at the accession of James I. in 1603, and thus failed of obtaining the coveted palm of martyrdom. After his banishment he directed his steps to St. Omers, and then went on to Rome, much worn out and with almost ruined eyesight. After rallying somewhat, he was sent to do work at Valladolid, and thence in 1605 to Seville, where he remained nine years. His prudence, sanctity, and affability were not forgotten, and all his former brethren, friends, and penitents gathered round him. Improved health and sight enabled him to do a full share of work as confessor and spiritual Father in the English College. He also gave lectures in theology and languages, and in June, 1614, he was made Rector of the English College at Valladolid. Under his rule peace and contentment prevailed, but as he died nine months after his change of residence, he may be said to have given his life a martyr to holy obedience. He died a saintly death on the 9th of April, 1615, in his sixty-fifth year, and his head is preserved as a precious relic in the sacristy of the English Novitiate, Manresa House, Roehampton.

April 10.

1. At his native city of Cashel, in Ireland, on the 5th April, 1646, when aged seventy-five, died Father Walter Wale or Wall. This venerable Father was born in 1571, entered the Society in 1596, and was professed of the four vows in 1618. For nearly half a century he cultivated the vineyard in Ireland with wonderful energy and success, and at the cost of great labour and self-sacrifice. He was ever severe towards himself, but full of patience, condescension, and meekness towards others. His untiring labours and the valuable services he rendered to his fellow-countrymen extorted the highest praise even from his persecutors. The judges on circuit confessed that he and his uncle, Father Barnaby O'Kearney, did more to put down robbery and crime in general, and to establish public

tranquillity in the country than all the law courts in the land. His Superior, Father Holywood, speaking of him says, "Father O'Kearney and his nephew, Father Wale, are old vessels filled with new wine, and have worked with such energy that they require to be restrained lest their health should break down." Again, with reference to his labours in Carrick-on-Suir in 1605, Father Holywood writes, "Father Wale, who is a man of great eloquence, preached on the Passion, and was interrupted so often by the sobs and cries of the faithful, that he had to give up preaching, as his voice could not be heard." This Father was especially instrumental in the conversion of the tenth Earl of Ormond, with whom he lived for a considerable time, and whose conversion greatly advanced the cause of Catholicity in Ireland. Father Wale was, on one occasion, tried and condemned to death for his religion, but the sentence was not carried out. Broken down at length by the long and arduous labours of fifty years, he died at Cashel, leaving a great name behind him, and being universally beloved and venerated.

2. The first existing record of the VENERABLE RALPH ASHLEY, martyred along with Father Oldcorne, places him as a servant in the kitchen at Douay College, in 1590. He probably left during that year with a view to enter the Society as a temporal coadjutor at Valladolid, but seems to have come back to England in 1598, on account of weak health. After serving Father Oldcorne at Henlip for eight years, he was seized together with him on January 23rd, 1606, conveyed to London and committed to the Tower. "So great," writes Father Tesimond, "were the constancy, the ardour, and the joy displayed by Brother Ashley on the occasion of his imprisonment and anticipation of a violent death, that I doubt if, throughout this cruel persecution, there was any secular who showed greater bravery or gave more evident signs of the special assistance of the Holy Spirit and the lavish grace of God." Kissing with tender devotion the feet of Father Oldcorne as they rested on the ladder

placed beneath the gallows, the holy and humble martyr exclaimed: "What a happy man am I to follow the steps of my sweet Father unto death." He met his fate with a tranquillity and fortitude becoming the disciple of so beloved a friend and Father.

April 11.

1. At Rome, in the year 1836, died Father Anthony Kohlmann, worthy to be ranked among the distinguished lights of the restored Society, and one of its most celebrated members in the United States, where he spent seventeen years of his laborious and saintly life. He was born at Kaysersberg, near Colmar, on July 13, 1771, and was at an early age compelled by the French Revolution to seek an asylum in Switzerland. Having completed his studies in Fribourg, at the famous College created by Blessed Peter Canisius, he there received holy orders, and in 1796 joined the Congregation of the Fathers of the Sacred Heart. He laboured with indefatigable and truly apostolic zeal in Austria and Italy, exposing his life very frequently during the plague at Hagenbrünn, and undergoing incredible hardships in the military hospitals of Italy. His life was marked by frequent heroic acts of mortification, of charity and zeal, and he brought many Protestants to the true faith. When Pius VII. had acknowledged and approved the Society existing in Russia, Father Kohlmann applied for admission, and was received as a novice at Dunabourg on the 21st of June, 1805. He was looked upon by all as a model Religious, and in the second year of his novitiate was sent to the United States, in answer to the demands for assistance which came from that country. No one was better calculated, than this large-hearted Priest, to impart the spirit of the Society to others, in its practice of poverty, self-abnegation, obedience, and unlimited zeal. At Georgetown he acted for a time as socius to Father Neale, the Master

of Novices. In 1808 he was appointed Rector of the large and needy congregation in New York, where he did much to improve the condition of the Catholics, and won many Protestants to the Church. It was during his ministry in New York that Father Kohlmann, by his firmness in resisting the tyrannical action of one of the Courts requiring him to reveal the secrets of the Confessional, rendered an important service to religion. The unflinching attitude of the Catholic Priest and his luminous explanation of the Church's doctrine respecting the seal of confession, led to the passing of an Act by the Legislature which prohibited any renewal of the attempt in future. When in New York he founded the Literary Institution, chiefly with the help of Father Benedict Fenwick. He also built St. Patrick's Cathedral, and governed the new diocese as Administrator. Recalled to Maryland, he was appointed Master of Novices, and on the removal of Father Grassi to Europe, he became Superior General of the Maryland Mission. Not long afterwards he was, in the time of Pope Leo XII., summoned to Rome by Father General Aloysius Fortis, to take the chair of Dogmatic Theology in the lately restored Roman College, where he taught with much distinction for five years. Here he enjoyed the respect and confidence of two Popes and of many members of the Sacred College. Under Gregory XVI. he was Consultor of several Roman Congregations. The last part of his life Father Kohlmann spent at the Gesù, in the constant practice of every virtue and in unremitting labour for the salvation of souls, with abundant fruits of sanctification and many cases of striking conversion. A holy death closed a life so full of merit and good works. Numbers of pious persons, after his death, solicited, as a great favour, some particle of anything he had made use of during his life; and his memory is still held by all in benediction.

April 12.

1. On the 12th of April, in the year 1698, and at the age of sixty-eight, died FATHER FRANCIS EURE, or EVERY, belonging not improbably to the family of Lord Eure. He was born in Yorkshire, in the year 1630, entered the Society at Watten when seventeen; and was professed of the four vows in 1665. He was distinguished for his method and sound judgment as a teacher, and for his talents in the pulpit. In 1669 he became a missioner in the Stafford District, and was appointed its Rector in 1675. During the Oates Plot in 1678, while acting as chaplain to Lord Aston, at Tixall Hall, he was specially marked out for capture, and a reward of £100 was offered, but he escaped. Ten years afterwards, at the period of the Orange Revolution, he once more escaped the hands of the pursuivants, through some marvellous interposition of Providence. The Annual Letters narrate that though he was now nearly sixty years of age, and broken down in health, yet he exposed his life with admirable courage and intrepidity. "For a whole year he said Mass at different hours after midnight in order to elude the searchers and avoid bringing trouble to the family with whom he lived. During the months of December and January he was compelled to spend the day until nine at night, in some ditch or hole. He was next, for an entire year, confined to his room, unable to open the window to get a little fresh air, or even to move about it. Sometimes, while shut up in a hiding-place, he providentially escaped being wounded by a drawn sword suddenly thrust through partitions in the wall. One night he arrived at a house about eleven o'clock, and was just composing himself to sleep when the mansion was surrounded by forty armed men. Aroused by the tumult and guessing what the matter was, he rushed out half-clothed to gain the hiding-place, as he had no time for dressing. One of the pursuivants met him when

going out, and ordered him to stand, for they were come to arrest him. The Father took no heed, but pursued his way as though the order to surrender was not meant for him. Another man then followed after him, shouting out the same command. At length he stopped and gave himself up. For some unaccountable reason they were unable to apprehend this old man of seventy. He again eluded their hands and hid himself in another room, where the searchers after a whole night's work could not find him." A long and very interesting letter respecting Father Francis Cotton, written to the Vice-Provincial at Watten, and hitherto ascribed to Sir John Warner, under his assumed name of Francis Clare, is now found to have been the production of Father Francis Eure, one name having been mistaken for the other.

2. Father Michael Murphy was born in Dublin, in 1679. He entered the Society in 1702, and died in 1759. After making his full studies of four years in philosophy besides four in theology, he was engaged in teaching Latin and Greek for more than five years. He is spoken of by Archbishop Plunkett, Primate of Ireland, as having been a good theologian, a learned and hard-working man, an excellent Religious, possessed of great talent, and a distinguished preacher in the Irish language. He was much esteemed by the people and the secular priests, as well as by his Superiors for his solid judgment, his modest, humble, and mild disposition, and his courage in exposing himself to great risks that he might duly instruct the young in times of especial danger and persecution.

April 13.

1. Father Alexander Leslie, a member of the Pitcaple family, was born in Aberdeenshire in 1693. He entered the Society in 1712, and was Professed in 1729. After being engaged in teaching and lecturing for eight

years, he was sent into Scotland, and laboured as a missioner in his native county. Having been meantime associated to the English Province, he was sent to the College of the Holy Apostles in the year 1741. Six years later we find him stationed in Rome, where he eventually died about the year 1760, while leading a life of prayer and study. He was regarded as a very amiable and a very learned man, and as an exceedingly hard-working missioner and confessor; he often remained in his confessional from six to seven hours in the morning without taking any food. His death was a strikingly sudden one, and was very probably precipitated by the stress of work which he imposed on himself. For after hearing on that day a great number of confessions, he happened, when going out, to meet at his door a body of country labourers returning from the neighbouring vineyards, and going back heard the confessions of the whole company. Father Leslie possessed a vast fund of solid information, so that his conversation was full of instruction and interest. He was also a prolific writer, and left behind him a great variety of papers treating of different subjects, in Latin, Italian, and French. His edition of the Mozarabic Missal, enriched with copious annotations, was published after his death. His learned treatise on the *Legions of Rome* was all but completed, as well as his Refutation of Dr. Middleton's *Pagan and Modern Rome Compared.* It was afterwards discovered that he had largely assisted in compiling those works which gave so much celebrity to the name of Father Emanuel Azavedo.

2. Father John Thorpe, a native of Halifax, in Yorkshire, was born in October, 1726, studied humanities at St. Omers, entered the Society at Watten in 1747, and became a Professed Father in 1765. He had distinguished himself when a student, and was made a Master at St. Omers, well preserving his former reputation. After he had repeated his theology in Rome, he always resided there as English Penitentiary at St. Peter's, and agent for the English Province, until his death on Thursday, April 12th, 1792.

Father Thorpe suffered much at the time of the violent suppression of the Society in Rome. He was turned out into the wide world, after a confinement of ten days, wearing a secular priest's dress, and having a very small pittance to exist upon. "The good old Father General," he writes, "is confined in the Gesù a close prisoner, with guards before his chamber, day and night. He is daily examined before notaries, all communication with others is cut off, and no attendance allowed but that of his lay-brother." Father Thorpe was a constant correspondent from Rome in the critical times prior and subsequent to the Suppression; and there exists at Stonyhurst a very extensive collection of his letters which bear witness to his solid and practical wisdom, and his tender piety. He was very much esteemed amongst his fellow-religious, and he himself loved the Society with a truly filial affection. He retired to an Establishment for Ecclesiastics in Rome, called San Carlo al Corso. As a man of taste, judgment, and information, Father Thorpe had few superiors.

April 14.

Father James Gordon, son of the fourth Earl of Huntly, was born in 1541, and entered the Society in Rome, in the year 1563. After filling the highest offices in various Colleges throughout France, he was appointed Apostolic Nuncio for Ireland, and Prefect of the Scottish Mission. His ardent zeal obtained for him the great merit and reward of imprisonment for the Catholic Faith both in Scotland and in England; and the only grief of this humble Religious, and truly Apostolic man, was his being denied the glory of shedding his blood and giving up his life for Christ. Upon the death of his four elder brothers, the right to the titles and estates of his father, the Earl of Huntly, devolved upon him, and though the wily statesmen then in power requested him to avail himself of his rights, they were determined

that if he did so, it should be with the sacrifice of his religion. The terrible engine of civil excommunication was then in full force throughout Scotland, and when a Catholic continued firm, the sentence was passed. His property at once became confiscated to the Crown, his body was cast into prison, and if he was released therefrom, no one would either break bread with him or speak to him, but would shun him as if infected with the pestilence. Father Gordon, determinedly refusing the proffered titles and honours, chose, as his biographer narrates, "to be an abject in the house of God and in the most holy Society of Jesus, and, under the yoke of obedience, to pass a long and voluntary martyrdom in banishment, rather than enjoy the contentment and estate of temporal greatness and felicity."

As regards his mission to Scotland, Father Crichton writes, in 1585, "Among the other causes which contributed in no small degree to the growth of the Catholic religion in Scotland, was the personal influence of Father Gordon. He was a kinsman to the King, and not only touched the hearts of many persons by his holiness of life, but further, being a man of great learning, he openly defeated the ministers of the heretics in the public discussions which were held. Father Gordon put on the habit of the Society, and made his appearance before James and eight ministers. For two whole months he remained beside the King, making every effort for his conversion; he then went north. On his return to Scotland in 1593, he found that a small force of nearly two thousand men had been raised to oppose the heretical army of six thousand. Along with other Jesuit Fathers he heard the confessions of all the Catholic soldiers, and gave them Communion. The men after this, begged that their weapons might be sprinkled with holy water, and at the same time fastened a white cross upon their arms and coats, to let the enemy see that they were fighting in defence of the Cross of Christ. The victory subsequently remained with the Catholics, and none of those who bore the cross lost their lives." Later on Father Gordon was forced by the King to exile himself, but before going he entreated that he might be allowed to

engage in public disputation with the heretical doctors, and offered to surrender his very life were he defeated in controversy, provided that if he prevailed, liberty of conscience should be granted to Catholics. Father Gordon quitted the country with the full prestige of victory. In 1597, and again in 1599, he wrote two very long and important letters to Father General Claud Acquaviva, in which he showed himself to be a man of great forethought as well as of wide and thorough acquaintance with all that was going on in this country, but he was somewhat over sanguine in his hopes of the ultimate triumph of Catholicity in the land, even so late as the year 1605, although many circumstances certainly favoured the view. It was Father Gordon who, when in Paris, in 1613, sent over Father John Ogilvie and Father James Moffat into Scotland. He died at the Jesuit College, Paris, on Good Friday, in the month of April, 1621; aged eighty. His interment was conducted with unusual pomp and solemnity. He was the author of *Controversiarum Christianæ Fidei adversus hujus temporis Hæreticos Epitome;* published in three volumes, in different places, and at different dates.

April 15.

At the English College, Rome, on the 15th April in the year 1610, died Father Robert Parsons, after holding the office of Rector from 1598 till the day of his death. He was born at Nether-Stowey, in Somerset, on June 24th, 1546. After studying at a Grammar School and at the Taunton Free School, he entered St. Mary's Hall, Oxford, in 1564. He took his degree at the University, and was elected Fellow and became Tutor of Balliol College. Leaving the University some time after, he determined to study medicine at Padua, but made the Spiritual Exercises at Louvain on his way, and having obtained during his Retreat the grace of vocation to the religious life, he soon

left Padua, journeyed on foot to Rome, and joined the Society on July 24th, 1575. He studied theology at the Roman College, was ordained Priest in 1578, and was appointed to assist in the Grand Penitentiary. He offered himself at first for the Indian Missions, but was sent to England by Pope Gregory XIII., with Father Campion, leaving Rome in 1580. After a brief but most active and wonderfully fruitful missionary campaign of one year his companion was arrested. Father Parsons, seeing how much the good work suffered from lack of labourers, resolved to confer with Dr. Allen and others as to the means of providing in future a constant supply of priests for the mission. In furtherance of this object he made long and frequent journeys, during which he founded seminaries for English students at Valladolid, St. Lucar, Seville, Lisbon, and St. Omers. His zealous and powerful support was given to the Secular Colleges at Douay and Rome, and he fulfilled the duties of Prefect of the English Mission. It has been said of him that he was the most energetic and indefatigable of all the leaders of the English Catholics during the reign of Elizabeth, that he was honoured with the deepest hatred both of the Queen and of all the enemies of his religion, and looked upon by them as their most dangerous adversary. He was certainly a man of the greatest zeal, the widest reach of mind, and the highest capacity for serving the cause of religion, while Cardinal Allen says of him that "the industry, prudence, and earnestness exhibited in his writings and actions are altogether incredible."

He had not to shed his blood for the Faith, but he had to carry a two-fold cross to the end of his life, besides being hated by heretics, he was misunderstood and misjudged by some of his Catholic contemporaries. Even now Catholics are to be found who load his memory with censure and abuse. Sixty years after his death, Father Bartoli pronounced his writings, especially his *Christian Directory*, his *Epistle on the English Persecutions*, and his *Three Conversions of England*, to be of themselves sufficient to secure him a high place amongst the apostolic men of his country, considering the immense

number of souls which they had converted. Father Parsons' other Works and Letters are widely dispersed, and few public archives are without them. As he lay on his death-bed the most illustrious inhabitants of Rome pressed to visit him, the students of the English College were occupied day and night in praying and offering up penances for him, and the Holy Father sent him the Pontifical Blessing and special Indulgences generally reserved for the members of the Sacred College. The Father himself, in his great zeal for souls, interrupted from time to time even his last prayers and devotions in order to dictate such final recommendations as he deemed would promote the well-being of his country and Province.

April 16.

1. At the Residence of Cashel, in Ireland, on Good Friday, the 16th April, 1647, died Father James Everard. He was a native of Fethard, where he was born in 1575. He entered the Society in Portugal, in the year 1597–8, and was sent to the Irish Mission from Spain in 1607. He had already in 1605 offered himself for that Mission, but could not be spared at the time. About the period of his arrival in Ireland, his brother, who was a judge, quitted the bench rather than be false to the dictates of his conscience. Father Everard was very distinguished as a preacher, and for forty years laboured in Ireland, chiefly in the town of Cashel, with untiring energy and zeal, amid innumerable perils. Though of a delicate constitution, and generally suffering from bad health, he was most prompt and eager in the fervent discharge of his duties. Severe to himself, he was all gentleness and charity towards others. It was during his missionary career that a petition came to him and his fellow-labourer, signed by a very large number of his countrymen, who through the persecution of the times had been forced to quit

their own country and settle, some of them in the island of St. Kitts, and others in the neighbouring isles. They petitioned that two Jesuit Fathers should be sent in order to administer to them the consolations of religion. The venerable old man was found dead upon his knees on the morning of Good Friday, at the age of seventy-two years, of which he had spent fifty in the Society.

2. Father Laurence Anderton was born in Lancashire, in the year 1576. He went to school at Blackburn and thence was sent to Christ Church College, Cambridge, where he was admired for his brilliant talents and ready eloquence, on which account he was called "the golden mouthed." He became in the first instance a Protestant minister, but after the study of some controversial works he was converted to the Catholic Faith, and proceeding to Rome entered the Society in 1604, at the age of twenty-eight. He at first spent several years as Master and Professor in our Colleges on the Continent, and there added to his reputation. His missionary labours were confined principally to his native county, in which he was appointed Superior in 1621, continuing for many years to hold that office. He was much esteemed both by Catholics and Protestants, converted many of the latter to the Church, and confirmed the Catholics in their Faith by the force of his preaching and by the ability of his controversial writings. Of these he left, at his death in April, 1643, as the most valuable, a Treatise entitled, *One God, one Faith;* the *Progeny of Catholicks and Protestants*, in five books; and *The Triple Cord*, a treatise proving the truth of the Catholic religion from the Bible, as explained by the Fathers, and as interpreted by Protestant writers.

3. Father La Brosse was born at Jauldes, in the Diocese of Angouleme, on Feb. 29th, 1724. He entered the Society in 1740, and reached Canada in 1754. He was remarkable for his great sanctity and zeal, and to this

day his name is held sacred by the French along the Lower St. Lawrence and Saguinay. Many stories and legends are entwined round his memory. He published a catechism and other works in the Lower Algonquin (Montagnais) language. Long after the suppression of the Society he faithfully observed all its traditions and practices. Father La Brosse died at Tadoussac on April 11th, 1782.

April 17.

On the 17th day of April, in the year 1595, died the VENERABLE HENRY WALPOLE, martyr, after having been fourteen times submitted to the torture. He was born at Docking, in Norfolk, in the year 1558, and made his early studies in Norwich, matriculated at Peterhouse, Cambridge, in 1575, and remained in residence there for four years. He then went to Gray's Inn, London, and it was while he was a law student that he witnessed the glorious martyrdom of the Blessed Edmund Campion. This sight filled his soul with a holy ardour to enter into the same contest, and offer up his own blood for Christ. While continuing his studies he began to labour for the salvation of his fellow-students, and within a short time twenty of these, belonging to the best families, followed his counsels, and entered different seminaries in France and Italy. They, too, devoted their lives to God's service either in the priesthood or in the religious life, and in almost every case came back to convert their relations and their country to the Faith.

Henry Walpole, in his turn, left England, going first to the English College at Rheims, and thence passing on to Rome, where, after visiting the tombs of the holy Apostles Peter and Paul, he entered the English College. He joined the Novitiate at St. Andrea in February, 1584, and was ordained Priest at Paris in 1588. Immediately after this he was sent as chaplain to

stir up the faith of the Catholic soldiers quartered in the Low Countries. Towards the close of this his first spiritual campaign, feeling how necessary it is for the Apostle to be a true man of God, he obtained permission to spend the winter in the Novitiate at Tournay, to recruit not so much his bodily strength as that of his soul by penitence and prayer. On returning to his post, misfortune awaited him, for he was arrested in or near the town of Flushing, then garrisoned chiefly by Englishmen. He was confined in the common prison during the depth of winter, with nothing but his soutane for outer covering, filthy straw to lie upon, and a herd of the vilest criminals to associate with. Here, want of food, together with sleepless nights for several months, reduced him to the last extremity. His brother, Christopher, came and ransomed him, and was gained to Jesus Christ and to the Society simply at sight of the spiritual joy and consolation which irradiated the whole countenance of Father Henry. "How happy a year have I spent in this prison," he writes. "How instructive a school has it been to me in learning the true and complete spirit of my Divine Lord, of the world, and of myself. I feel equally ready to be to the very last moment of my life either an arrow left idle in the quiver, or one shot from His hand to the distant parts of the earth, simply according to His good pleasure."

Father Walpole next proceeded to Spain, where he assisted in laying the foundation of the English College at Seville, was placed in charge of that at Valladolid, and received from Philip II. the subsidies necessary for the maintenance of Douay. Three years after this he embarked for England, arrived off Flamborough Head on December 4th, 1593, and was landed at Bridlington. On the day after, he was submitted to a close scrutiny at the little inn of the village of Kilham, was apprehended, and then imprisoned in York Castle, where he was examined by the infamous Topcliffe. On the 25th of the following February, Father Walpole was placed under this man's charge, and conveyed by him to the Tower of London, with every mark of insult and brutality. Sixteen months of captivity, of tedious cross-

examinations and tortures, could not, however, gain any victory over either the courage or prudence of the holy confessor. While without hesitation he acknowledged himself to be a priest of the Catholic Church and a member of the Society of Jesus, no amount of torture drew from him a word that could compromise a single Catholic, or give his judges an excuse for bringing him in guilty of treason. It was on account of his faith alone that he was about to die. In the presence of all the crowds assembled, a pardon was offered him at the last moment if he would but renounce the authority of the Church. "Never," replied he, "need you hope that I will turn a traitor to God in order to save my life." When he had mounted the ladder he once more answered so calmly, yet firmly, those who still begged him to yield even on the least point, that many amongst the heretics themselves burst out into tears and sobs, above all when they heard the martyr beseech God to have mercy upon them, and forgive them their sins, at the same time that he warned his executioners, his judges, and the Queen, of the terrors of coming judgment.

April 18.

Brother William Elphinston, a scholastic novice, eldest son of Lord Elphinston, founder of the University of King's College, Aberdeen, was born on April 14th, 1563, and died at Naples, in the odour of sanctity, on the 16th April, 1584. His father had abandoned the Catholic Faith, in order to escape persecution, and thus his earliest years were spent amongst very unsuitable associates. His mother unfortunately died when he was only twelve, and he was then placed as a page in the Court of James VI., to be bred up in the tainted atmosphere of the royal palace. He there led for six or seven years a life of comparative idleness, till he was sent to study in the University of St. Andrew's, whence he was transferred to Glasgow to prepare

himself for the Presbyterian ministry. Here he necessarily came under the influence of its Rector, Thomas Smeaton, an apostate Catholic priest. Although treated with a great deal too much indulgence, he was encouraged to make up for past misspent time and to cultivate his natural gift of eloquence, remarkable for its readiness, acuteness, and elegance of expression. Calvinism never seems to have touched his heart or gained the assent of his judgment.

It was next decided that the young student should finish his studies in a foreign University with a view to his filling, in the future, the very highest dignities in the State Church. But Providence directed his steps wholly otherwise. On his way to Geneva the vessel was chased and captured by some English pirates, who plundered all the passengers and left Elphinston with the rest, half-famished and half-clad on an island at the mouth of the Loire. He found his way to Nantes, and met in its streets a priest who clothed and gave him food and shelter. He resumed his journey, and at Angers fell in with its Catholic Bishop, who, recognizing his intelligence and virtue, employed him in literary and ecclesiastical work. In this occupation he found a solution to the many doubts which had haunted him from childhood, and afterwards acknowledged it to have been the turning-point in his spiritual life. His removal to Paris led to his introduction to Father James Tyrie, who carefully instructed him and received him into the Church. After announcing his conversion to his relatives, they assailed him with the most bitter remonstrances, but his soul was supported by a strong influx of Divine grace. Although feeling this trial very keenly, to the extent even of its being a momentary temptation to him, he never swerved from his fidelity to light and grace, while his letters home are filled with the most holy and lofty sentiments. Having made up his mind to seek in Rome God's will with regard to his future, he travelled the whole distance on foot, as an act of atonement for the sins of the past. The effort was too much for his strength, it broke down his constitution and shortened his life. His interview with

Gregory XIII. gained for him the Pope's kindest sympathy, and secured him an asylum and a pension.

His way now at last lay clear before him, and so he applied for admission and was received into the Seminary directed by the Society. The change of life which he here experienced was sharp and sudden, but without an effort he settled down to the discipline of the house, and began at once to observe with the greatest exactitude its every rule and regulation. The rules which he wrote out for the plan of his daily life in every detail were instinct with the spirit of the religious state, and testified to the beauty of his spiritual character. It now became evident that Rome did not agree with him, he had paid a short visit to Naples, and it soon became necessary for him to return thither. He broke down, and then rapidly sank into the condition of a permanent invalid. During his long illness, his patience and resignation to the will of God were perfect. He asked for nothing, and refused nothing, and he never uttered a complaint. As soon as fresh alarming symptoms appeared he earnestly prayed the Father Provincial that he might be admitted into the Society on the first opportunity. When this had been done readily but privately, he obtained leave for a public and solemn recognition of his reception the next day, in the presence of the Holy Eucharist and of nearly all the members of the College. From that moment he appeared as one who had spent many years in religion. He at once cast from himself the least thing he could in any way call his own, even the clothes that he wore, begging to be supplied from the house, placing the smallest articles in the hand of his Superior. In the ardour of his desire for suffering he heightened his pains instead of avoiding them, and his spirit of obedience so habitually denied him the expression of his slightest wish that this ceased to be referred to by any one about him. His last moments were spent in subdued colloquy with the unseen, and when these drew to their close he laid himself gently down, and after a little pause, calmly bowing his head, gave his spirit up to God, without the slightest struggle or movement.

April 19.

1. Father Edward Coffin, a native of Exeter, was born in 1570. He arrived at Rheims in 1585, and left for Ingoldstadt in the following year. His name appears in the books of the English College, Rome, on July 17th, 1588, and after ordination he was sent to England in 1594. Four years afterwards he joined the Society, and was on his way to the Novitiate in Belgium, when, in company with Father Thomas Lister, he was seized at Lillo, a fortress not far from Antwerp. Father Tesimond relates how on the first Friday in the Lent of 1598 "two of our Fathers, after having escaped all other perilous risks in the ports of England and other places in these heretical States, either because they were too quiet and modest, or because they could not pass themselves off as the occasion required, were taken in the very house and in the room we occupied, and were brought to Middleburg a day before we arrived in that city." He was sent back to England, where he spent his noviceship, and indeed the first five years of his religious life, first in Newgate Prison and then at Framlingham. With the exception of a few months' imprisonment there, he spent most of his incarceration in the Tower of London, being confined in the Beauchamp Tower. Upon the accession of James I. in 1603, he was sent, *as a favour*, with a large number of other priests, into perpetual banishment. Being summoned to Rome, he acted for about twenty years as confessor at the English College and was professed of the four vows. He courageously petitioned to be sent back to the English Mission, and leave having been granted, he departed for Flanders in September, 1625. On reaching St. Omers, however, he died there on April 17th, 1626, aged only fifty-six. Alegambe describes Father Coffin as "a pious and learned man, and of primitive simplicity;" he was the author of several works.

2. On the 17th of April, in the year 1704, Father Claud Chauchetiere, a humble and apostolic missioner, of the Province of Aquitaine, died at Quebec. When only seven or eight years old he had witnessed the pious death of a Father who had been preparing himself for going out to Canada. This sight inspired him with the desire of consecrating himself to the service of God. Admitted to the noviceship at the age of eighteen, he never heard that country mentioned without feeling that it was God's will he should labour there, and he bent his whole energies to make greater advance in perfection. He especially studied the practice of humility, and sought out with avidity those employments which were most humble and laborious. When holy obedience enjoined them on him unsought, he joyfully accepted this as a sign that he was not fit for doing anything higher. It seemed as though both God and man had conspired to subject him to every kind of confusion, while he himself rejoiced at becoming more and more like Jesus in the humility of His Sacred Heart. He received in return very signal favours from God, his soul was ravished with transports of Divine love so violent that he could scarcely endure them. His contemplation became so clear and realistic that the mysteries of our Lord's life seemed actually to unfold themselves before his eyes, and the union of his heart and soul with God was almost uninterrupted.

Thus fortified, Father Chauchetière left for Canada, at the age of thirty. Here it became his singular privilege to be the daily witness and spiritual director of the inner life of the holy Virgin, Catharine Tégakonita. This humble daughter of the tribe of the Iroquois died in 1680, in the odour of sanctity, and was highly favoured by the gift of miracles. The missioner himself devoted thirty whole years to the evangelization of the natives of New France, and at the end of that time yielded up his life to God on the same day as did his saintly penitent. He was in the sixty-first year of his age, and the forty-second year of his religious profession.

April 20.

1. On the 18th of April, in the year 1711, Father James De Lamberville died at Sault Saint Louis, near Montreal. He was esteemed one of the most saintly missionaries of New France, and wore out his life with labour and penance. So great was his ardour in the practice of mortification that it was said even the savage Iroquois themselves could not have been more cruel or ingenious in tormenting him than he himself was in his desire to prepare himself for martyrdom. Thus he thought very little of having to sleep on the bare ground, or of spending the whole night on his knees, and the greatness of his austerities deeply impressed the Indians with a conviction of his sanctity. The cheerfulness and serenity of his mind when facing imminent danger were abundant proof that it was an especial joy to him to do or to suffer anything that would be pleasing to his Divine Master. The very brief record of his thirty-seven years' apostolate, which was sent to Rome, mentions that after his holy death, our Lord glorified His servant by communicating a miraculous power to each object, however small, which had belonged to him or been used by him.

2. On the night of the 20th of April, 1696, being Good Friday, Brother Francis Malherbe died in Canada, at about the age of forty-five. Early in his youth he had offered himself and had been accepted for work in the Huron Missions, and in 1649, when he was nearly eighteen, he was privileged to perform a noble work of charity in bearing on his shoulders for a distance of two leagues the charred and mutilated bodies of our two martyred Fathers, Lallemant and De Brebeuf. It is probable that it was to them he originally owed the grace of his religious vocation and his love of suffering. His long life spent in the midst of savages was to him, in truth, but a continuous and

agonizing martyrdom. During one of his voyages he would certainly have perished of hunger, cold, and exhaustion, hemmed in by a dense forest on every side, had he not been providentially discovered stretched almost lifeless on the ground. Even with the great care taken of him, he lost a portion of one foot and one hand which had been completely frost-bitten. These sufferings and many other crosses that came to him he endured with fortitude and thankfulness. He was acknowledged to be a man of "sound judgment, of exemplary piety, of a gentle and most rare patience." He was careful always to join devotion and work together, austerity towards himself and charity towards all others. As soon as he felt the approach of death he repeated with extraordinary devotion certain prayers full of the tenderest affection which for a long time he had addressed every evening to our Lord, to His Holy Mother, and to St. Joseph; and so rendered up his soul into their hands.

April 21.

1. Father Thomas Turner, who also went by the name of Stillington, was born in Buckinghamshire, in the year 1594. He made his studies at St. Omers and in the English College, Rome, and was ordained in 1620. He left Rome for England in 1621, and entered the Society during the same year. He rendered active and varied service for many years in the Midland Districts, and bore his share of the honours of imprisonment for the Faith. He is mentioned in Gee's List of Priests and Jesuits as having been a prisoner in the Clink in 1624. He was professed of the four vows in 1632. In 1649 he was a missioner in the College of St. Ignatius, London, where he was exposed to much persecution and danger of capture. He was again arrested in 1679, and this time confined in

Newgate, in connection with the Oates' Plot. His appearance as a prisoner must have drawn a good deal of attention as, though a hale-looking man, he had reached the patriarchal age of eighty-six, and was the most aged of the Professed Fathers. He was arraigned before the magistrates upon the charge of being a priest. In a letter dated from Ghent, the 21st July, 1680, Father Warner names four Jesuits detained in London prisons, the last of them being Father Stillington, who was "Dean of the Province, and though so old, yet bore the discomforts of the prison with great courage, and is said to have come out from it even stronger." These four Fathers were liberated on bail, and Father Stillington died in England soon after, on April 19th, 1683, aged eighty-nine. He had spent sixty-two years in the Society.

2. At a date and place unrecorded died FATHER WILLIAM RYAN, a native of Kilkenny, for some time Superior of the Irish Mission. He entered the Society at Kilkenny in 1647, and having previously studied humanities and philosophy, he was applied to the work of teaching in 1650. From this date he laboured in Ireland with great zeal and fruit for the long period of nearly thirty years. Whilst Superior of the Mission he was arrested towards the end of October, 1678, under pretence of his having participated in the Titus Oates' Plot. He was afterwards honourably acquitted of this charge, and liberated by order of the Viceroy and Privy Council. On leaving prison he withdrew to Poitiers, whence he wrote a letter in which he mentioned that Archbishop Talbot, of Dublin, and his brother Richard Talbot, still remained close prisoners, and also called attention to a recent Proclamation issued by the Viceroy, which ordered the instant departure of all Catholic Bishops and Regular Clergy from the realm of Ireland, and offered a reward of £10 for the apprehension of any Bishop or Jesuit, and £5 for every Abbot or other Regular found in the country after the publication of the decree of expulsion. Father Ryan was

recommended for the post of Rector of the newly-established College of Poitiers in 1679, and Father John Warner, the English Provincial, speaks of him in 1683, as being then Rector of that College.

April 22.

Father James Gravier, first missionary to the Illinois, died on the 23rd of April, in the year 1708. He had chosen as the central point of his scene of labours the principal village of the Peorias, about five hundred leagues distant from Quebec. Here he worked for nineteen years all alone, at a distance of 150 leagues from the nearest of his fellow-missioners. As he explained to Father General, it was with the greatest difficulty that he could hold any intercourse with his brethren once in the year, or even in the two years. His situation was one of constant exposure to the imminent danger of death, in the midst of a savage race, given up to the wildest superstitions, and habituated to the most shameless vices. Their conversion was difficult in the extreme, as Father Marest, his successor, acknowledged, and was in each case a miracle of the Divine mercy. If any service was rendered them without demanding some return, they set this down either to fear, or to a desire to curry favour with them, and became in consequence all the more insolent and independent. They were unprincipled, treacherous, and fickle, and had no idea either of honour, truthfulness, or gratitude. Such were the men whom Father Gravier had undertaken to win to Christ by his sweetness and patience. While then, on one side, the fervour of his neophytes filled his heart with joy, on the other, the majority waged relentless war against him. Over and over again would he have fallen a victim to their violence had not God restrained their ferocity; and, as it was, they were the cause of his death. A principal

chief called Tête d'Ours, having incited two hundred members of the tribe to slay him, one of them seized his bow as soon as he saw the Father coming, and shot five arrows at him. Two pierced his breast, one glided off the stiff collar of his soutane, another only wounded him in the ear, but the fifth and last arrow gave him his death. After the stone point had lodged itself in his wrist, and the shaft had broken off, another savage, still more treacherous, under pretence of healing the wound, inserted poison into it, and in a short time it became like a raging fire. For nearly two years did the poor Father endure an intolerable agony of pain. He came back to France in the vain hope of obtaining a cure, or at least a mitigation of his sufferings, but it was found impossible to extract the impoisoned flint from his arm. He then returned to the Mission with the desire of dying amongst his converts, and although God prolonged the term of his life, the injury which he had received crowned in the end his missionary career with a martyr's death, a fitting reward of his burning zeal for the salvation of souls and for the greater glory of God.

April 23.

Father William Strickland was born at Sizergh, near Kendal, on the 28th October, 1731. After making his earlier studies at St. Omers, he renounced his claim to the family estates in favour of his brother Charles, and entered the Society at Watten in September, 1748. He commenced his course of theology at Liege in 1754, and having been ordained Priest two years afterwards he was sent to the Lancashire District, and served the Mission of Stonyhurst for some years. He also did duty in the Alnwick Mission for a time, and was there in 1773. In these fields of work his

prudence, talents, and urbanity secured the esteem and respect of all. He was admitted to the profession of the Four Vows in February, 1766. On the 10th of October, 1783, he succeeded Father John Holmes (*alias* Howard), becoming the second President of the English Academy, established, after the Suppression, at Liege by the members of the late Society, under the kind patronage of the Prince-Bishop of the Diocese. Father Strickland was well fitted for the post, and by his tact and discretion raised the Academy to a state of prosperity, so that on July 15th it numbered one hundred and thirteen scholars. Having accomplished this important work he retired, and was followed by Father Marmaduke Stone in 1790. A document of some twenty closely written pages, now existing among the Manuscripts at Stonyhurst, contains a complete code of rules in connection with the Liege Academy, and it was very probably drawn up under the direction of Father Strickland. Indeed the copy of a portion of these regulations, recently discovered at our house in Liverpool, is endorsed as having been "composed by the Rev. William Strickland, and given to the owner by the Rev. John Sanderson."

After leaving Liege Father William resided in London and acted as Procurator of the former English Province. He was at this period the chief agent in bringing about its restoration, by being aggregated to the Society which still existed in Russia, in 1803; the Brief of Suppression not having taken effect in that country. Father Strickland had, along with Father Stone, a large share in the correspondence carried on at the time with the Generals in Russia, and now preserved in the Society's Archives. He renewed his vows after the restoration in 1803, and most actively and earnestly combined with others in collecting together the scattered members of the Province, and in enlisting fresh subjects. At length, after a long and eventful life of great virtue, and of valuable and varied service to the Society and Province, he died at the London Residence, Poland Street, at the venerable age of eighty-eight. He was buried in the old St. Pancras churchyard, where a

stone was erected to his memory bearing the following testimony of his Socius, Father Edward Scott, to his merit and virtue :

HIC JACET

GULIELMUS STRICKLAND DE SIZERGH, S.J.

Sacerdos ; familia nobilis ; doctrina præstans ; morum sanctitate, ac vitæ simplicitate admirabilis.
Vixit annos 88, et placida morte obdormivit in Domino die 23 Aprilis, 1819.

R.I.P.

April 24.

1. Father Matthew O'Hartegan belonged to a well-known Irish family, and was born in St. John's Parish, Limerick. He joined the Society about the year 1626, and we learn from a letter written by Father Robert Nugent, in Ireland, on April 24th, 1642, that he had then been sent over to France by the Catholic National Association and the Bishops, to solicit the aid of his most Christian Majesty. He states that Ireland presented a spectacle of general conflagration and bloodshed, and that the Catholics were fighting for freedom of conscience and for their country against the Puritans. Father O'Hartegan during the year he spent in this negotiation displayed much ardour and energy. In the following year he himself narrates in a letter written from Paris on the 30th of March, that the Procurator of the French Province had recently placed in his hands the petition of twenty-five thousand Irishmen who had been driven by persecution to expatriate themselves and were then settled in the island of St. Kitts. Their request was that two Jesuits should be sent to administer the consolations of religion to their destitute and afflicted countrymen. The Father

offered himself for this mission in the year 1649, on the grounds of his robust health, and his earnest desire to work in this or any other similar mission. In 1659, he was probably Superior of the Mission, under the name of "Nat Hart." He was a much esteemed agent of the Confederation at the French Court, and was greatly commended for his prudence by the Nuncio when in Paris. He bore a high reputation for ability combined with the true spirit of religion. His death must have occurred after the year 1659.

2. On the 24th April, 1646, BROTHER JOHN RIMER, temporal coadjutor, died in St. Omers College, at the age of sixty-two. Having been born and brought up a Protestant, and feeling himself afterwards drawn towards the Church, God was pleased to encourage and confirm his desire by means of a dream, as narrated in the Annual Letters. He seemed to be present in some college chapel where a religious ceremony was being performed, during which an interior voice intimated to him that he would become a Catholic and would seek admission into that College. Soon after, the first part of the prediction proved true, and mention being made to him of a College at Douay, he felt he was called to be a Priest there, and set out at once to see it. Passing through St. Omers on a festival-day he entered the English College there while High Mass was being celebrated, and to his great surprise saw before his eyes the very place and scene which he had witnessed in his dreams. He went on to Douay, as he had intended, but remained there a very short time, and being now convinced that he was called to the Society, he obtained admission in the degree of a lay-brother. At the end of his noviceship he was actually sent to St. Omers, and spent in that College more than thirty years, in the fervent practice of all the solid virtues of his state of life. For twenty-five years he was assistant to the Procurator of the College, the duties of which office involved in those days a good deal of labour and anxiety. So ardent was his zeal for the well-being of the Society,

that the straits and difficulties in which he saw the College placed, on account of the persecution in England, weighed heavily on his mind, and caused the illness of which he died. His end was full of assured hope and confidence in God.

April 25.

1. Father Simeon Le Bansaid, a Breton, was born on the 24th of April, 1719. He went out to Canada in 1745 as a secular priest, and his name appears amongst others in the inscription on the corner-stone of Quebec Cathedral as "vice pastor." The document enclosed in the stone is dated November 24th, 1748. He entered the Society in the August of 1749, taking his first vows at Quebec in the following year. He was professed on February 3rd, 1754. From 1750 to 1759 he taught theology in our College at Quebec, and was much broken down in health before he left. He returned from Canada to France in November, 1760, when he was appointed Canon and Curé of St. Didier at Avignon. Here the schismatics endeavoured to force him by threats to take the oath of fidelity to the Civil Constitution of the Clergy. On his stoutly and unhesitatingly refusing to do this he was arrested and dragged to the prison of Aiguesmortes. After this, paying no heed to his old age and infirmities, he was left helpless on the shore of Villefranche, not far from Nice. Having been discovered in this sad condition, he was carried to the hospital at Nice, and within a short time expired there in abject want and misery, patiently and lovingly embracing these for the love of Jesus Christ and the glory of His Holy Name.

2. Father Richard Walshe was born in Waterford, in the year 1582, at the time when his parents were confined in prison out of hatred against

the Faith. He was the elder brother of Dr. Walshe, Archbishop of Cashel, and nephew to the Bishop of Ossory. He entered the Society in 1598, at St. James's, in Galicia, and in due time was made a professed Father. In 1617 he was employed in the Province of Castile, and taught philosophy at Salamanca. He was a man of great abilities, was highly celebrated throughout Spain, and as he was at the same time a man of erudition, his services as a Professor were eagerly sought for by different communities, the College at Valladolid being amongst the number. He was at one time appointed to go to Rome, but the Spanish Fathers, fearing that if he went he would not be allowed to return, succeeded in getting the order rescinded. He shone chiefly as a preacher both in Spain and in Ireland. Early in 1642 he is mentioned as being at Waterford in a declining and hopeless state of health, and he died there soon after the 24th of April, in the same year.

3. In Ireland, at a date unrecorded, died FATHER JOHN CAROLAN, a victim of the persecution of the Cromwellians. He was born in Meath during the year 1595, and having made his studies previously to entering, he joined the Society as a Priest on November 17th, 1624. He was a good Latin and Irish scholar, and taught humanities in the Irish Jesuit College for sixteen years. In 1649 he was stationed at Galway, being then fifty-four years of age. He was fiercely and relentlessly pursued by the Cromwellian soldiers, who would doubtless have conferred on him the martyr's crown had they succeeded in capturing him. He may indeed be said to have won the palm of martyrdom, for he finally succumbed to the fury of his persecutors, and died of exhaustion and hunger, a true confessor of the Faith, some time between the years 1652 and 1656.

April 26.

Father Bartholomew Forster belonged to an ancient and well-known Suffolk family. He was born in 1592, near Bury St. Edmunds; studied at St. Omers and at the English College, Rome; and after being ordained in April, 1616, entered the Society in Sicily. God had not called him to do any great external work in His honour, nor to gain many souls to His ministry; his vocation was to swell the number of saintly novices who had been early ripened for Heaven. Father Bartholomew, at the age of twenty-five, was beloved by all for his fervent piety, the admirable innocence of his life, and the gentle resignation with which he cheerfully bore the sufferings of a long and painful illness.

In a letter written in April, 1617, his saintly fellow-novice at Messina, Brother Oglethorpe, narrated and deplored his early death. "Yet I cannot," he says, "call that death untimely which carried off one ripe, as we may reasonably hope, for Heaven. I wish to be not the messenger of his death, but the herald of his life. *He* is not to be called dead, whose memory will live so happily among us, and whom no one speaks of but as living in bliss. Hence I trust that if the letters of others have left any trace of sadness in your minds, I shall easily wipe it all away by mine, which informs you not of the death of the Father, but of his contempt for death, and of his life. Though warned of the approach of death, he suffered no disturbance of soul. With beaming countenance he gave thanks to God, by whose favour he was about to end his life in the noviceship. For he understood, and often used to avow, that to die when a novice ought to be reckoned a singular gift of grace; therefore with the greatest resignation he gladly prepared himself to accomplish the will of God. His Superior, wishing that nothing should be omitted which could in any way increase his consolation, to the aid of

the Sacraments superadded the merit of taking his vows. After he had been fortified with these, it can scarcely be told with what joy and confidence he hastened on to his heavenly country, of which he always spoke as one who was sure of going thither, although from time to time he said he had much fear of Purgatory. The devotion and filial trust which he manifested towards his most holy Mother, I cannot describe. At the mention of her name he at once melted into tears, and was filled with a wondrously intense delight ; this I myself witnessed. Some affirm that he gently breathed his last at the moment when the *Maria Mater gratiæ* was being whispered to him by Father Rector, who repeated the usual prayers for the dying, along with the Community, myself among them ; and that when he came to the words, *Et hora mortis, suscipe,* he gave up his soul with the utmost sweetness into the hands of the most blessed Virgin, surrounded by his brethren. Of those who stood near some three or four perceived the end. And thus our dearest Father quitted us." After the death of Father Forster, his Novice Master dwelt both in public and private on his many virtues, and the singular edification which he had given ; while all united in expressing their assurance that his soul had entered into its eternal peace and happiness.

April 27.

At the College of Brunsberg, in the Province of Lithuania, died Father Robert Abercromby, on April 27th, 1613. He was one of the four Scotchmen selected by Father Edmund Hay to accompany him to Rome, with a view to making their studies there and then entering the Society. His life was divided into two periods. In the first instance, he spent twenty-three years abroad, engaged in assisting those Catholics who were obliged to leave their own country, and in carefully forming novices

to the religious life. He was then sent to the Scotch Mission, where he rendered great service to the Catholic cause by his exceedingly laborious and perilous efforts for nineteen years to gather its scattered fragments together. When our Fathers in Scotland had become publicly known and were forced to leave the country, Father Abercromby was one of those who remained in hiding, and thus describes his mode of life: "We live in caves and unfrequented places, perpetually moving from one spot to another. Spies and officers are posted at all the inns, and in every parish, to discover our whereabouts. On my first arrival I was taken prisoner, and after being robbed of all I possessed, I was committed to a guard of soldiers whom I had to support at my own expense. We were released after fourteen days' detention. All this is rather hard upon me, as I completed my sixtieth year last Lent. A hot meal would be a luxury to me, even though I am uncertain of my life every mile I go." He soon became a marked man, and a reward of ten thousand crowns was offered for his apprehension. One of his narrowest escapes from seizure occurred when the house in which he resided was surrounded by pursuivants, and he had only just time to creep into a large empty chest and cover himself over with a heap of old clothes lying beside it. He converted many persons of rank from the errors of Lutheranism, and one of his most faithful as well as the most exalted of his converts was Anne of Denmark, Queen of James I., who in a position of extreme difficulty and danger remained staunch to the end in the practice of her religion.

In 1605, Father Abercromby, writing to his Paternity, says of himself: "I am now ready to be sacrificed, and the time of my dissolution is at hand. I am seventy years old, and afflicted by several maladies. My head is never at rest, except when asleep, my hands tremble, my legs swell, my feet are pained with gout, my thighs with sciatica, my whole body is racked now with other complaints. Added to all this is the continual and cruel persecution which I suffer at the hands of the Ministers of the Word (as they are called),

who are so enraged at my having said one Mass at Perth in the presence of some noble ladies that they have sent after me to several places. I have been obliged to conceal myself in the north of Scotland, where I continue to carry on the work of our Society. I have within a short time brought nineteen persons into the bosom of the Church who were never Catholics before, and I have brought back to the true Sacraments some who for forty years have kept away from Catholic Communion." Even in 1610, he would not seek safety by flight, but on the contrary exposed his life to fresh and greater perils. At length, in 1613, under a command of holy obedience, he withdrew to Poland, where he had before been Master of Novices, and yielded up his life there when close on eighty years of age.

April 28.

1. On the 28th of April, 1670, FATHER JOHN MAMBRECHT, a Scotchman of good family, died at Warsaw, in Poland. We have no record of his early life, but after serving the Mission in Scotland for some time he was summoned to London to be confessor to the French Embassy during the last year of the life of James I. and the beginning of the reign of Charles. This situation he filled with great credit to himself and to the Society, and had even gained the good-will of King James. In the Lent of 1626 he returned to the Scotch Mission, and during the same year was apprehended at Dundee and committed to Edinburgh gaol. He was confined for more than six months in this loathsome prison, where no friend was permitted to visit him, and no writing materials were allowed him. His only solace was the possession of his crucifix, which he wore round his neck, and of his Breviary when there was sufficient light in his gloomy cell to enable him to use it. Twice during the twenty-four hours a turnkey brought him a scanty provision of food,

barely enough to support life. The warrant for his death had received the Royal signature, but at the earnest entreaty of the Queen it was cancelled. Filled with a longing desire from his youth up for martyrdom, this unexpected reprieve came to him as a bitter disappointment, though he did not abandon all hope of attaining so glorious a crown. When discharged at the end of June, 1627, his health was so broken down that a dangerous illness prevented his leaving the house for nearly a year. He retired to Poland, where he was employed in hearing the confessions, not only of his countrymen, but of Italians, Germans, French, Spaniards, and Flemings, being a perfect master of all these languages. He was eminent for a very tender devotion to the Passion of Jesus Christ, whom he always addressed as his "Love Crucified."

2. Father Henry Challoner was born at Garstang, in Lancashire, in 1639. After his studies at St. Omers and in Rome, he entered the Novitiate of St. Andrea, in 1660, and died in 1673, at the early age of thirty-four, while Professor of Philosophy at Liege. The Annual Letters speak of him as having been a truly religious man, most observant of the rules, an ardent lover of perfection, and as possessing unusual energy and skill in exciting his scholars to progress in their studies.

April 29.

1. Father Peter Gifford was born in Staffordshire in 1613, and entered the Society at Watten, in 1633, under the name of Peter Walker. He was ordained Priest at Liege in 1642, and was sent to the English Mission in 1644, serving first of all in the Lancashire district. He afterwards became Rector and Procurator of St. Chad's College. In 1681, Father Warner, the Provincial, mentioned that he had been taken prisoner. In 1694 he was

seized by pursuivants in his lodgings in London, but on his boldly answering their questions, and admitting that he was a priest, they left him unmolested. This escape from imprisonment is all the more remarkable because, although his extreme old age may have moved them to compassion, they found in his possession a box which contained the altar vestments, furniture, and ornaments which he was in the habit of using. Father Gifford died soon after this incident, on April 28th, 1697, at the age of eighty-four.

2. Father John Constable, *alias* Lacey, of whom it has been said that he was unquestionably entitled to rank amongst the ablest and best informed men in the English Province, was a native of Lincolnshire. He was born in 1676, and after his studies he joined the Society at Watten in 1695. He took the four vows in 1714, and subsequently went to England, where he was employed as missioner at Swynnerton, in Staffordshire, for many years. In 1735 he was named Rector of the College of St. Chad, and died while serving it, during the year 1740. Besides being a good preacher, he was an able writer, and left behind him several learned works. His *Remarks on F. Le Courayer's Defence of English Ordinations* was pronounced by an eminent theologian to be a book of great importance and excellence, adding that no work had appeared for fifty years, of greater value to the Church or greater credit to the Society. Father Constable was also author of *The Doctrine of Antiquity concerning the Most Blessed Eucharist plainly showed; Deism and Christianity fairly considered;* besides other works.

3. In Dublin, in the year 1643, died Father Henry Cavell, a man of great learning and zeal for souls: *vir doctissimus et animarum zelo plenus.* Though paralyzed, he was dragged from the residence of our Fathers in Dublin, and after being most cruelly scourged and imprisoned, he was finally flung into a vessel and transported along with nineteen other religious and priests to La Rochelle. There the venerable confessor of Christ arrived

worn out with suffering and exhaustion, and scarcely alive. He was most charitably received by the Rector of the College, Father Destrades, who appointed a lay-brother to assist him. By great care and the help of the best medical advice the sick Father was gradually restored to convalescence. But as soon as he recovered, the burning zeal with which he was consumed filled him with the desire of going back to the scene of his former labours, despite the almost certain prospect of fresh suffering, and even of death itself. God, however, was satisfied with the generous and heroic good-will of His servant. On his voyage home the vessel encountered a severe storm, which lasted for twenty-one days. His health broke down completely under this fresh strain, and he died a few days after he had landed in Dublin, a true martyr of charity and self-devotedness.

April 30.

The Venerable Francis Page was the last Jesuit martyred in the reign of Elizabeth. He belonged to a good family living at Harrow, in Middlesex, but he himself was probably born in Antwerp. Father John Gerard makes mention of him as having been attached to some public office in London, and introduced to him when the Father was a prisoner in the Clink. Observing in the young man the marks of singular candour, zeal, and piety, Father Gerard instructed him and reconciled him to the Church. Renouncing the prospect of a very advantageous marriage, Francis Page decided on embracing the ecclesiastical state, went abroad for his studies, and after his ordination was sent to the English Mission. On Candlemas day, 1601, he had a providential escape from arrest, being at the time vested to say Mass in the house of Mrs. Anne Line, the future martyr. He resided chiefly in London, where we are told he was *multis acceptissimus et multis profuit.*

At his earnest solicitation Father Henry Garnet admitted him into the Society, and sent to Father Fabius at Rome the formula of his vows, after he had affixed his own signature to it.

Before, however, he could leave England for the Novitiate, Father Page was betrayed and seized by the pursuivants. He was tried and condemned to die by being hanged, drawn, and quartered at Tyburn, on April 30th, 1602. The news of his condemnation was conveyed to him by his fellow-prisoner, Father Henry Floyd, and filled his heart with such transports of joy that when offering up the Holy Sacrifice a little after, he could not contain his emotion. In order to give greater merit to his courage and confidence in God, our Lord allowed him to be for some time a prey to such strange and bitter desolation that it recalled vividly to his mind the agony of his Divine Master in the Garden. Nor did the holy man regain the serenity of his soul till the moment when he was about to be fastened to the hurdle; and it was at that moment, as we are told, that he made and signed the simple vows of his religious profession. Father Floyd had administered the consolations of religion to him the night before. When the hour arrived he met his death with all readiness and alacrity. From the foot of the gallows he invited those present to be witnesses of his joy, concluding with this public acknowledgment: "I confess to you all that I am a Catholic priest, and although most unworthy, I thank God, a member of the holy Society of Jesus." The occurrences of his martyrdom were most painful and brutal, for the real instrument of his execution was not the rope, but the blood-stained knife. On the walls of the prison in which he had been confined, could for a long time be read the words traced in French by the martyr's own hand, "En Dieu est mon espérance. François Page."

MAY.

FATHER JOHN CLARKE, whose apostolical career was very similar both in labour and fruit to that of St. John Francis Regis, was born at Kilkenny, in Ireland, in 1662. He made his studies at St. Omers, but nothing further is known of his early life. He entered the Society at Watten in 1681, where he also took the four vows in 1699. He had in the meantime studied theology at Liege, and had gone to Ghent for his Tertianship. These three Colleges and their respective neighbourhoods were the principal scenes of his ministerial work, for well-nigh thirty years. He was frequently employed as camp missioner to the English, Irish, and Scotch soldiers stationed in the Netherlands, during the war against France. His time was divided between Liege and Ghent from 1689 to 1696, after which period he was chiefly heard of at Watten or Ghent, or in the camp missions. The fruits of his zeal were very remarkable, for by the example of his holy life, by the value he set upon the salvation of a single soul, and by his rare gentleness and kindness, he won all hearts. He especially devoted his efforts to restore amongst the people the frequentation of the sacraments, which the harsh and rigorous teaching of priests trained in the principles of Jansenism had led them almost entirely to abandon. The Annual Letters of the Colleges wherein he laboured abound in reports of the marvellous effects of his preaching and ministry, amongst which were many striking instances of Divine intervention in the healing both of soul and body. Some of these reports came from his own pen, and were supplemented by further accounts supplied to his Superiors at their request, or contained in different published narratives. In them he tells us

very simply of the influence he had gained over the people, so that when he appeared in the streets the crowd pressed round to see and hear him. The church was thronged on Sundays and Festivals, and parents sent their children to be instructed by him for the sacraments; catechisms were publicly given and very largely attended, and conversions became very numerous amongst all classes. But the Father's greatest successes were amongst the soldiers in their different camps, who were evidently regarded by him as the chief object of his mission. He expresses his delight at passing his life in working for soldiers who were not ashamed of the Gospel, nor deterred from practising their religion by the many insults, threats, and punishments inflicted on them. Within a few years he had rescued between two and three thousand souls amongst them from heresy and a evil life, a large number of his converts being officers, and he gives a long list of noble examples of heroic faith and constancy. But the most valuable service which Father Clarke has rendered to the Society in his long and interesting narratives is the insight given by him into the secret of his own success as a missioner, when he lays it down as a necessary condition that the missioner should "throw his whole heart and energy into his work, be unsparing of self in every useful word and in everything that he undertakes to do, and yet should in the end place his whole dependence upon God." Father Clarke died on the 1st of May, 1723, at Ghent, in the sixty-first year of his age.

May 2.

1. Father Joseph Reeve, whose name is familiar to the English Province through his Histories of the Bible and of the Church, was the son of Mr. Reeve, of Island Hill, Warwickshire. He was born in May, 1733, and after his studies at St. Omers, in which he distinguished himself by his ability and industry, he joined the Novitiate at Watten. He taught in the

College of St. Omers and Bruges for eight years with marked success, and after his Ordination he added to his reputation by making the public Act at Liege, in 1767. He took an active part in the migration of the community from St. Omers to Bruges, on the expulsion of the Jesuits from the former place, and wrote a very interesting account of that event. He became a Professed Father in 1770, while residing at Ugbrooke Park, to which place he had been sent three years before, as chaplain to Lord Clifford. Here he remained in quiet seclusion and found ample time for carrying on the various learned works so widely connected with his name. For several years before his death he was afflicted with blindness, but no one could approach him without being edified by his profound sense of religion. He was cheerfully resigned to the will of Providence, and was exact, fervent, and regular in the discharge of his spiritual exercises. Father Reeve was a man of varied literary talent. Besides his Histories, he had prepared for publication a considerable work on the progress of Jansenism, but these met with the fate, by no means unfrequent, of being lent and lost. He also wrote two volumes of Spiritual Discourses; a volume of Poetry, much admired; a Version of *Cato*, showing taste and good scholarship; and a Latin translation of Pope's *Messiah*, which the critic says gives evidence of his capacity for original composition in that language. Father Joseph Reeve died at Ugbrooke on the 2nd of May, 1820, aged eighty-seven.

2. Father Thomas Ellerker, born in the County Durham, on the 21st of September, 1738, joined the Society in 1754, and made his Profession in 1773. At the suppression of the Society very shortly afterwards, he accompanied his fellow-Jesuits to Liege, where he became one of the ablest Professors of Theology that the Society ever produced. His treatise, *De Incarnatione*, was held in the highest estimation. He came over with the community from Liege to Stonyhurst, but arrived there on the 28th of August, 1794, completely exhausted and with his constitution much enfeebled. He

lingered on until the 1st of May, in the following year. His remains were laid in the Sodality Chapel, on the Epistle side of the altar. They were subsequently translated to the burial-ground attached to the church. A tablet is erected to his memory in the College.

May 3.

At St. Paul's Churchyard, London, on the 3rd of May, 1606, FATHER HENRY GARNET died gloriously for the Faith. He was born at Nottingham, in 1555, and educated at Winchester School, where his talents gave promise of a successful career at Oxford. But having been convinced of the errors of Protestantism, he became a Catholic, went to Rome, and entered the Society in the year 1571. After completing his noviceship and studies, he was appointed English Penitentiary at St. Peter's for a time, and then was made Professor of Hebrew and Mathematics at the Roman College. Leaving Rome with his fellow-martyr, Robert Southwell, on the 8th of May, 1586, he landed in England a month after, and was named successor to Father Weston as Superior of the English Mission.

Father Garnet's eighteen years of office were marked by a constant succession of difficulties, dangers, and sufferings, and he had to protect himself under a variety of disguises and aliases. For the greater part of that time, scarcely a single Catholic fell into the hands of the enemies of the Church without being closely questioned or even put to the torture to make them disclose all they knew about Father Garnet. Descriptions of his person, appended to copies of the royal warrant for his arrest at all costs, were even fastened to trees skirting the chief highroads. Yet so wonderfully did the Divine Protection shield him, that although thus diligently sought for he was never actually seized until his capture at Henlip Castle, near Worcester. More interesting and valuable, however, to us are the unanimous testimonies

borne by the leading Fathers of his day to the excellence of his rule as head of the English Mission. The following testimony from Father More must serve for the rest: "He so combined the arduous duties of a laborious missioner and an admirable Superior as to secure the veneration of his brothers in Religion, the love of externs, and the esteem of all. He possessed the keenest intelligence, a clear and solid judgment, an extensive knowledge of affairs, readiness in counsel, and, what is rarely found combined with these gifts, simplicity, candour, and a most confiding heart. To these he added wonderful moderation and gentleness, which well-nigh exempted him from any feeling of perturbation, his manner being at all times easy, and his countenance pleasant and modest. He was, besides, a man of brilliant genius and learning, well versed in the arts and sciences, and a famous linguist." Falsely charged with complicity in the Gunpowder Plot, Father Garnet was seized along with Father Oldcorne at Henlip Castle, carried to London, committed to the Tower, and after much delay, and twenty-three examinations, was indicted for high treason, convicted, and condemned to death. When, before the last moment, he ascended the scaffold and saluted the crowd with a smiling countenance, all the scoffs and calumnies that had been so plentiful were hushed at the sight of his venerable appearance, which spoke his innocence and commanded respect. The immense multitude, composed almost entirely of heretics, became at once respectfully silent. He was not cut down before he was quite dead, and when the people dispersed, some said, "He died like a saint;" certain ministers were heard to remark that no doubt his soul was in Heaven; and the people in general felt convinced of his innocence and holiness. Finally, among the number of miracles wrought by God in honour of His servant, none has become more widely known than that of the likeness of the Martyr's countenance crowned, and resting on a cherub's head, which appeared on an ear of wheat that had been stained by his blood.

May 4.

1. Father Charles Fleury, *alias* Forrester, was born in France, on the 21st of April, 1739, and joined the Society in 1756, as a member of the French Province. He was associated to the English Province at the time of the expulsion of the Jesuits from France. From 1767 to 1775 he was chaplain at Linsted Lodge, Kent. When crossing over from Ostend, in company with Father Howard, both were carefully watched and followed from Dover to Canterbury, and thence to Rochester. Here he hired a carriage, and by this means escaped, so that on reaching Deptford the spy found half his prey gone. Two or three years afterwards, the Protestant minister of the parish having informed the Archbishop of Canterbury that the priest at Linsted was preparing a young convert for reception into the Church, he himself was sent to make a formal visit of inspection and to demand an explanation. When he enforced this by the threat of imprisonment and death, Father Fleury, cordially taking the minister's hand, told him how deeply grateful he was for the signal favour about to be conferred upon him. Completely won over by this calm and fearless readiness for persecution and suffering, the man not only became most friendly, but actually sent his two sons to be educated at St. Omers College. In 1775, Father Fleury was placed at Wardour Castle as missioner, and three years later became chaplain to Lord Arundell. He re-entered the restored English Province, and was professed of the four vows in 1805. In 1816 he went to Newhall, where he died peacefully and happily on the 2nd of May, 1825. He was distinguished for great zeal and piety, and for the refinement of his manner and bearing.

2. On the 4th of May, Father Anthony Dalmas was massacred, in the year 1693, on the shores of Hudson Bay. A savage to whom he had shown especial marks of kindness followed him, and dealt him a fatal blow with

his hatchet. Father Anthony had worked faithfully for twenty-two years in that part of Canada which the providence of God had assigned him, years sanctified by prayer, by penance, and by perfect detachment from all human consolation and from the simplest necessaries of life. The one only motive before his mind in all his labours and self-denials had been the fervent hope and desire that he might save some souls at least who had been hitherto wandering from the true light in those desolate regions.

May 5.

1. Father Richard Norris, a man held in the highest esteem in his Province, was a native of Martinscroft, near Warrington, Lancashire, and was born on the 13th of April, 1792. He made his studies at Stonyhurst, and entered the Society at Hodder, in 1809. In connection with this event his mother narrated to the Rev. Mr. Carter that Father Edward Church, missioner for many years at Rixton, begged her to allow her son to be sent to College as a candidate for the Society. He told her that in answer to earnest prayer for guidance in the choice of a new subject to be trained for the priesthood, he had been directed to visit the school in the neighbouring village, and the first boy he should meet coming out of it was the one chosen by God. His proposal was gratefully accepted, and Richard Norris was sent to Stonyhurst at once. Father Norris was ordained Priest by Bishop Milner, at Wolverhampton, in 1816. From 1819 to 1826 he served the missions of Wigan, Worcester, and Pylewell, Hampshire. On the 21st of August, 1827, he was made Vice-Rector of Stonyhurst College, and in 1829 he became Vice-Provincial, during the absence of the Provincial, Father Brooke. On the 29th of December, he was installed as Rector of Stonyhurst, and in 1832 he was named Provincial. The very day after this appointment, he laid the first stone of the church at Stonyhurst, which was

consecrated on the 23rd of June, 1835, by Bishop Briggs. His Provincialate lasted for six years, and in June, 1838, he was made Superior of the Seminary. The selection of Father Norris on the 1st of the following October, to be sent as Procurator to the Congregation, testifies in a very marked way to his thorough efficiency in all the offices which he had so rapidly filled in succession. After acting as Spiritual Father and Prefect of the Sodality at Stonyhurst, he was sent to the Preston mission, and soon after made Rector of the Lancashire District. Again, in July, 1845, he was appointed Rector of Stonyhurst College, and died at Worcester on the 5th of May, 1846, having been sent hither to recruit his health. He had just entered upon his fifty-fifth year. Father Norris was universally respected and beloved, and was distinguished alike for his piety and learning.

2. Father Thomas Pickford, a native of Cornwall, was born in 1606, and entered the Society at the age of twenty-three. In the year 1636 he was appointed Socius to the Procurator for England at Brussels, after which date his name does not recur in the English Catalogue till 1655. During ten years of this interval he had been assigned to the Spanish Province. Being sent back to England in 1652, he became a missioner in the Hants District, and then went into Wales. He was finally settled in Oxford, where he was Superior for several years with great success under very difficult circumstances. The Summary of Deceased Members speaks very highly of him. He had been minister and confessor of the English College at Seville, and also heard the confessions of the English residents there. All his penitents greatly esteemed him and placed the utmost confidence in him as a director of souls. He was a man of solid piety, of great experience and prudence, and of much skill and tact in guiding others. He died in Oxford, on the 5th of May, 1676.

May 6.

1. Father Ferdinand Poulton, *alias* Palmer, was born in Northampton, in the year 1605. He entered the Noviceship at Watten, in 1625, and was professed of four vows in 1641. The year after, he came to the English Mission, and laboured zealously during many years in Lancashire, residing for part of this time at Scarisbrick Hall. The Annual Reports for 1655 and subsequent years narrate many instances of the fruit of his zeal in the conversion of souls from heresy and from an evil life. He promoted the formation of Sodalities and other associations in honour of our Lady, and did great good through these. He also spread the devotion to water blessed by the medal, or by relics, of St. Ignatius, and thus wrought many cures amongst the sick and afflicted. After the Restoration of King Charles II. we find him actively engaged at London, in 1660; and during the ravages of the plague he redoubled his exertions and sacrifices for the relief and consolation of the sufferers. He eventually died in Lancashire, on the 6th of May, in the year 1666, at the age of sixty-one.

2. Father Francis Muth, a man of eminent sanctity and greatly beloved, was born at Hainburg, in Austria, on the 6th of December, 1782. He made his earlier studies at Presburg and Vienna, and studied theology at Dillingen and Rome. On the 21st of June, 1799, he entered the Society of the *Pères de la Foi*, composed chiefly of ex-Jesuits. In 1804 he reached England, and the year following was ordained Priest at Old Hall Green, by Bishop Poynter. Having been appointed to the charge of the German Catholics resident in London, he succeeded by indefatigable zeal and industry, in erecting, amidst numberless difficulties, the chapel of St. Boniface, generally known as the German Chapel. On the 21st of February, 1815, he joined the restored Society of Jesus, in which he was afterwards Professed

in August, 1834. After performing the duties of a missioner for nearly twenty-seven years, he was appointed, in 1836, Professor of Theology in the Seminary at Stonyhurst. Father Muth died at St. Ignatius', Preston, on the 5th of May, 1841, in the midst of his brethren, and was perfectly sensible, resigned, and cheerful to the last. In acknowledgment of his having laboured so long at St. Boniface's, a white marble tablet was erected to his memory in that chapel.

May 7.

1. Father Claud Dablon made a holy death at Quebec, on the 3rd of May, 1697, worn out by the fatigues of forty years devoted by him to a mission which he governed for nearly seventeen years. In the earlier part of his apostolic career he had to make frequent expeditions through extensive forests and wide marsh lands, in the midst of melting snow. At other times it was necessary for him to go long distances over roads that were steep and hard-bound in ice, and every now and again to climb with hands and feet precipitous rocks towering high overhead. During this arduous life he was exposed to constant risks and dangers which could not be either faced or overcome without the greatest fortitude and endurance. When referring to occasions of more than ordinary suffering, he writes: "It is in the consciousness of our own weakness that God convinces us how strong He is, and in our interior feelings of bitterness and depression that we find how sweet He is." "When in this state," he adds, "a single night would seem very long indeed, were it not for the Divine consolations." In respect of one such experience, the most trying to him of all, when he was without food, or drink, or even a spot to rest in, he remarks, "Of a truth, God filled that night with His presence." At another time, in appealing to his brethren in Europe for assistance, he invited them to come and share with him the heavenly joy of saving souls in a country

where they would have nothing but herbs and roots to feed on, and where they would be in constant straits and perils both by day and night. "Such," he adds, "are the inducements we hold out to those who would help us." He assures them that, as they would find out by experience, they could never fail to enjoy this heavenly consolation, seeing that God Himself is so truly to be found in the wretched cabins inhabited by some poor savage to whose heart they could speak, and whose feet they could guide along the path that leads to Heaven. It was thus that he himself had evangelized more than twenty different races, extending from the mouth of the St. Lawrence to the further shores of the wide-spreading lakes, and as far as the regions bordering on the North Sea. A long time before his holy death took place he could affirm that "already the name of Jesus had been proclaimed throughout the forest districts of the surrounding country."

2. Father James Forbes, whose birth took place in 1626, was Superior of the Scotch Mission in May, 1679. During the year 1686 he was appointed one of the Jesuit chaplains to James II., in Holyrood Palace, the chapel of which was opened on St. Andrew's day, in that year. In the Revolution of 1688 he was sent over to the Continent, at which time his Superior was very unwilling to part with him, and begged Father General to reinstate him in the government of the mission, on account of his great experience and acquaintance with the state of its affairs. He was, however, appointed instead at first Vice-Rector, and after that full Rector of the College of Douay, where he remained till the autumn of 1694. He was then recalled to Scotland, but was arrested on his way thither along with two other Fathers of the Society. He was conveyed into England, imprisoned for some weeks, and then liberated on bail. He was subsequently sent to the Scotch College in Rome, where the latest record mentions him as being still alive in the year 1709. He was at that time eighty-three years of age, of which he had spent sixty-four in the Society.

May 8.

Father Thomas Field, or Filde, for some years the companion of the Venerable Father Joseph Anchieta in Brazil, was born at Limerick, in 1546. He was sent to study at Paris, Douay, and Louvain, and was received into the Society in Rome by Father Edward Mercurian, on the 6th of October, 1574, at the age of twenty-five. He showed such solidity and made such rapid advance in the practice of virtue, that after spending six months in this Novitiate he obtained permission to go on the Brazilian Mission. Leaving Rome in 1575, the year of the Jubilee, he begged his way on foot to the Shrine of St. James of Compostella, and thence to Lisbon. After spending some time there, he sailed for Brazil, and reached a city called the Bay of All Saints, on the last day of December, 1577. After ten years, during which he was associated with Father Anchieta in arduous missionary work, he was ordered to proceed to Paraguay as one of its earliest missioners, but was seized by English pirates near the mouth of the River Plate, was loaded with chains, cruelly treated, and left to endure all the pangs of hunger and thirst. When he had been finally placed alone on board an unrigged and unseaworthy vessel, it was cast adrift, but providentially floated into Buenos Ayres. From that point he crossed the plains to Cordoba, whence he followed Father Angulo to Santiago; a little time after he was sent to some tribes at a distance, and later on he proceeded to Paraguay, and was received at the city of Assumption with every mark of distinction and rejoicing. A dreadful pestilence was raging in the country at the time, and Father Field, along with another missioner, worked day and night in the spiritual and bodily service of the plague-stricken. The zealous and intrepid charity with which they sought out the infected and ministered to the dying, greatly raised the high estimation in which they were held. Within eight

months they heard about fifteen thousand confessions, and instructed and baptized more than fifteen hundred infidels. They afterwards went to the help of the Indians, who were dying in numbers, and amongst the people of Villa Rica and Cuidad Real the Fathers acted not only as priests, but as doctors, servants, and slaves.

Father Field remained many years labouring amongst the savages, till his age and infirmities began to press upon him. Here also he, along with Father Ortega, heard ten thousand confessions, buried ten thousand persons with their own hands, and baptized about four thousand pagans. When the fury of the plague was spent, they went forth to preach the name of Jesus to those who had never heard mention of it, and amongst five tribes hitherto unvisited they baptized two thousand seven hundred persons, adding to this number five hundred from a particular village. At length, after they had visited several other tribes, they returned to Villa Rica, in order to make their own retreat, which done, they resumed their journeys throughout all that part of the country. In 1602, Father Ortega was summoned to appear before the Inquisition, having been falsely accused by a man who shortly after confessed his crime on his death-bed, and the Father was liberated. Father Field was now the sole representative of the Society in those parts. In 1615, he was employed in teaching the young Jesuits the different languages of the country, in order to fit them for missionary work, and in this occupation he was probably engaged until the year 1624. During this year he died at Assumption, on the 8th of May, in the seventy-eighth year of his age and the fifty-second of his religious life, after spending himself in every variety of missionary work for ten years in Brazil and forty in Paraguay.

May 9.

1. FATHER GEORGE JANION was born in Lancashire, in 1646, became a Jesuit in 1668, and a Professed Father in 1686. After having been confessor in the convent at Bruges, he was sent to the English Mission about the year 1682, and laboured most zealously in it until his death the 12th of May, 1698. During the intervening period of sixteen years, the scene of his ministry was laid in the three northern counties of Cumberland, Lancashire, and Westmoreland. There he led a life of constant activity, hardship, and self-denial, having before his mind the simple and single object of rendering greater glory to God and of assisting the scattered Catholic families who most required his help. No storm however violent ever stayed his steps, although he had to ride out alone, and was often almost lost in the deep snow. His zeal held such entire sway over him that he could not entertain even the thought of danger when called to attend a dying person, so that though often ill-mounted he would cross deep and swollen rivers that seemed impassable to others. Danger to his own temporal life he esteemed as nothing compared to the peril of another's eternity. On one occasion, being summoned to baptize a child in danger of death, the price he set on obtaining the beatific vision for that child was so great an incentive to his haste, that on arriving he found he had lost all power of speech. When necessity urged, it was his habit to ride ten or fifteen miles fasting, and having employed most of the day in acts of charity towards his neighbour, he went supperless to bed rather than lose his Mass in the morning, should he arrive home after midnight. He little considered the fact that his health had never been strong, and that he sometimes even suffered from fainting-fits, for he was, in truth, so wholly absorbed in his work that, as he declared, he had no time to attend to himself.

In his inner life Father Janion studied how to ignore and despise self in every possible way, and when contemned by those who ought to have shown him respect, he appeared to be utterly unaffected by it. A man who thus sought to have the worst of everything, could easily put up with the want of what most persons would call necessaries. His charity to the poor was one of the chief traits in his character, and in order that he might gain all, he made no distinction in this respect between one class and another. When he died he had in his possession only the ten shillings which he had received that day as an alms. Immediately before the brief sickness that proved to be his last, he had completed his usual circuit of the three counties entrusted to his care, worn out evidently rather by incessant labour than by weight of years. But he was not the less full of joy at the thought that the Easter obligations of his people had been at all events fulfilled. Great lamentation was caused over the whole district by the news of his death.

2. Brother Herbert Aston, a scholastic novice, was probably a nephew of the second Lord Aston of Tixall, in the county of Stafford. This family had the reputation of being able to count many persons of saintly life amongst its members. After spending more than thirty years in England he went to the College of St. Omers, and making only a short stay there as visitor he, with admirable humility and self-denial, joined the class of little boys in Figures, although at that time upwards of thirty years of age. He gave great edification to his fellow-students and to the whole community by the assiduity with which he practised every virtue. More especially did his piety, diligence, and obedience to college discipline, in the most exact observance of the rules of the youthful class around him, set the stamp of sanctity upon his life and character. He passed on to the English College, Rome, for his higher studies, as a convictor or boarder, in the year 1669, leaving that College for England on the 2nd of May, 1672. In the year 1684 he petitioned for admission into the Society, in accordance with his

own earnest desire expressed twenty years previously. Having been prevented from accompanying the other novices to Watten, through the miscarriage of a letter from the Provincial, its arrival unexpectedly the next day added greatly to his joy. Taking a small bag with him, he hurried without a moment's delay to join his fellow-novices, with greater elation, as he acknowledged, than he had felt when entering upon his ample inheritance. It is unfortunately impossible to find any further record in the English Province of the career of a scholastic novice who gave promise of such high character and great ability.

May 10.

On the 10th of May, 1652, beneath the hatchets of the savage Iroquois, died FATHER JAMES BUTEUX, after eighteen years of missionary labour amongst the Algonquins and other mountain tribes. Although his bodily constitution was delicate, his soul was fired with an ardent desire for suffering which he could never satisfy. This supreme love of the Cross was in truth the trait in his character that most distinguished him from the other heroic men who had devoted their lives to the same work. Far from showing the slightest emotions of fear or aversion, when he heard others describe the awful tortures inflicted by the natives on their victims, he would reply, "Such cruelties are doubtless hard to bear, but, then, are not our acts of love to God rendered all the purer when we offer them up from the midst of the flames?" In truth, no peril, however imminent, ever blanched his cheek or stayed his hand when it was a question of serving God or saving a soul. He himself has drawn a vivid picture of one of his apostolic journeys through ice and melting snows into which he sank at almost every step, and yet he continued to travel on for fully a dozen hours without taking a moment's rest. The weakness of his constitution must have succumbed

beneath the strain had not his spirit been strengthened by Divine grace. When describing a particular expedition made by him in order to baptize the dying child of a poor native, he exclaimed, "I had no feeling of fatigue or pain, but simply one of sweetness and joy, my body seeming to have lost all sense of feebleness." In speaking of another case of baptism which had cost him much suffering, he gave utterance to the holy satisfaction that filled his heart, by the remark, "That now is a good work done, which will give joy to one's soul for all eternity. Could any man pay too high a price for so rich a blessing?" And, once more, after he had evangelized the tribe of the *Poissons Blanc*—"the children dearest to his heart," as he called them—he had succeeded in instilling into their minds the sentiments of a devotion so deep and so full of fruit, that it seemed as though these guileless souls had been predestined for Heaven, that innocence had been their birthright, and that even venial sin had been banished from their land as soon as the Cross of the Saviour of the world was planted amongst them.

We cannot wonder that a life of such constant prayer, a life so immersed in God, so exclusively imbued with the spirit of the Cross, should have obtained for him the very rare gift of power to convey to his neophytes this large measure of his own tenderness of devotion. He himself was equally surprised and delighted by the great success granted to him. "Is not the Holy Spirit," he often exclaimed, "a grand and beneficent Master." On his return to Canada from his last visit home, Father Buteux sent a letter of final adieu to his Superior. "May Heaven itself," he wrote, "be the end of our voyage. *Reposita est hæc spes in sinu meo.* Our equipment is poor, it must be confessed; but the providing of what is necessary for this small band of missioners rests in the hands of Him who feeds the birds of the air. I leave, accompanied with many anxieties, and yet my heart tells me that the time of my reward is not far distant. *Dominus est.*" The reward he had in view was that of martyrdom. And so, on the day after the feast

of the Ascension, a troop of Iroquois lying in ambush fired two balls at him, which pierced his right arm and breast, while the blows of their hatchets completed his sacrifice just as he was invoking the name of Jesus. Father Buteux was born at Abbeville, he had reached the age of but fifty-two when he died, and had passed thirty-two years in the Society.

May 11.

1. Father George Turnbull was born at Tranent, in the diocese of St. Andrew's, Scotland, on the 13th of January, 1567. In early youth he manifested an earnest desire to embrace the religious state. After studying in his own country, he went to Pont-à-Mousson, and there took the Doctor's Cap in arts and philosophy. He received minor orders at Treves, and was then admitted into the Society by the Provincial of Flanders, commencing his noviceship at Tournay. Being full of zeal for the honour and glory of God, severe towards himself though gentle towards his neighbour, fond of hard work and well advanced in learning, he for upwards of thirty years rendered important services to the Colleges of Douay and Pont-à-Mousson. Father Leslie sent to him from Scotland a work written by an heretical minister, which its author boasted no member of the Society could answer. He replied with a crushing refutation, and was requested to continue the controversy. Father Turnbull closed a most useful life by a holy death, at Rheims, on the 11th of May, 1633. When dying he offered up an act of thanksgiving to God, in the presence of his brethren, for three great favours which he had received from Him; in the first place that, although born amongst heretics, he had been educated in the Catholic faith by the Fathers of the Society; in the second, that he had received the grace of vocation and Religious Profession; and, thirdly, that God had granted him the gift of perseverance in the Faith up to his death. He left behind him both manuscripts and published works.

2. Father Thomas Roper, probably a son of the fourth Lord Teynham, was born in Kent, during the year 1655. In his early studies at St. Omers he distinguished himself by his talent, piety, and modesty. When in Rhetoric he applied to his father for leave to join the Society, but failing to obtain this, he continued in his class for a second year, in the hope of his desire being granted. Although ordered to return, he made an excuse for delay, until advised by the Fathers to obey the summons. Immediately after leaving, a letter came giving the required permission, so that he received the news before he had embarked. He hastened back to the College at once, and declining an earnest invitation to visit his family after a six years' absence, he within a few days joyfully began his noviceship at Watten. He attributed his father's change of mind to the powerful intercession of the Blessed Virgin and of his Angel Guardian, whom he had earnestly implored to assist him. In 1685, he was appointed Professor of Hebrew at Liege, and after his Profession, in 1690, he crossed over to England and was placed as Superior over the Worcester District. His next office was that of Procurator of the Province at Antwerp, whence he proceeded to Ghent, and died in that College, on the 12th of May, 1716. The Annual Letters speak of his learning, devotedness, and obedience, combined with remarkable candour of soul and strict observance of the Rules. He enjoyed an intimate union with God through constant prayer, frequent meditation, and ardent aspirations after Heaven. By reason of the gravity and sweetness pervading his conversation and intercourse with others, he possessed in a marked degree the power of not only attracting towards himself all who approached him, but also of reconciling those who were at variance amongst themselves. By his watchful attention to small acts of courtesy and consideration towards his brethren, he set a most edifying example to the whole community. At the last, after a short but very painful illness, borne with singular patience, he consummated his life by a holy death.

May 12.

On the 12th of May, 1646, FATHER ENNEMOND MASSE, one of the founders of the Mission of Canada, made a most edifying death, in the Residence of Sillery, near Quebec. Immediately after his ordination, his very great virtue singled him out for the post of companion to Father Coton, preacher and confessor to Henry IV. of France. In a very short time, however, his zeal urged him to prefer greatly work done for God amid the exhilarating and elevating scenes of foreign missionary life to the confined and relaxing air of the court or the palace. There he would find opportunity for toils and sufferings amply sufficient to satisfy his utmost desires, such as had led him even before taking his first vows to beg crosses and humiliations through our Lady's intercession, as being the surest test of her tender love towards him. Nor was the confidence he placed in her deceived. His petition was granted, and he sailed for New France, along with Father Biard, in 1611. The narrative of the deaths of these two Fathers shows us how terrible their sufferings must have been. For several months roots and acorns were their only food; and those who ought to have protected them, did nothing but heap outrage upon their heads. Then, after the lapse of two years, falling into the hands of a rough and unfeeling English buccaneer, they were taken back to France, in the sorry condition of two half-clothed and famished vagrants. But this taste of the Cross only whetted the appetite of Father Masse for encountering still further sufferings.

During the next eleven years, although obliged to remain in the France of his nativity, his heart ever carried him back to the New France of his adoption. "If Jacob," he used to say, "did fourteen years' service for Rachel, how much greater reason have I to serve that time for my dear

Canada, since the crosses with which she is adorned are so much richer in value." These eleven years therefore he spent in the practice of mortification and penance. He denied himself every bodily gratification, he slept every night on the hard floor, though he always had a bed in his room; he never said Mass without wearing a hair-shirt, he disciplined himself each day, and fasted three times in the week. It was thus that he purchased the favour of being sent back, in 1625, to the crosses which Canada had so abundantly laid upon him in the past. Yet God perfected his spirit of obedience by preparing him for a second recall; and it was then that, feeling himself more truly an exile in his own country than in Canada, he made a specially earnest and solemn vow to God, that he would strain every effort to secure even yet a martyr's crown in New France. Accordingly, he succeeded in once more finding his way thither in 1633, and this time there was to be no return. For twelve years more he delighted in the many opportunities given him of offering himself up as a holocaust in the cause of his beloved Master and of the savages whose souls were so dear to him. Unfortunately all record has been lost of the very remarkable graces and favours which Jesus and His Blessed Mother bestowed upon Father Masse during this period, more particularly when at the altar. The intensity of his fervour and devotion when offering up the Divine Sacrifice has been dwelt upon frequently and at great length by his biographers.

May 13.

Father Richard Blount, the first Provincial of the English Province, belonged to an ancient Leicestershire family, and was born in that county, in the year 1565. He studied at Oxford, but at the age of nineteen left the University for Rome, on becoming a Catholic, in 1584. He was

ordained at the end of his course of study in the English College, and then accompanied Father Parsons into Spain, visiting Madrid and Seville, where he publicly defended various Theses in Theology. He was introduced by Father Parsons to the earliest students of the College lately founded there, as a model of the virtues necessary for the exercise of their future apostolate. Shortly afterwards he sailed for England, along with seven other priests, under the disguise of a sailor, and thus succeeded in escaping detection. In 1596, he entered the Society, and was immediately sent to Scotney Castle, the seat of the Darrells, in Sussex, making his noviceship on the mission. During the seven or eight years of his stay in it the Castle was twice searched, and an interesting account was given by Mr. Darrell of his wonderful escape on each occasion. The first time, Father Blount was obliged to spend six days in a secret chamber under the stair, having one man with him, but very little for either to eat. Both being driven to extremity, the servant found his way out by another exit, and delivering himself up to the pursuivants, was mistaken for the Father who was thus set free. In the year following, the searchers held complete possession of the house for ten days, during which Father Blount and his man were shut up in a hole excavated out of a thick stone wall, having no food with them beyond a very little wine and bread, and scarcely any clothing to protect them against the wintry weather. They were on the point of being discovered, and the stone door of their hiding-place had been very nearly driven in, when a tremendous storm burst over the men who were working outside, compelling them to desist and retire. Seizing their opportunity, the missioner and his companion climbed two very high walls, whence they leaped into the broad and half-frozen moat. After gaining the opposite bank, they travelled with wounded and bleeding feet over fourteen miles of road until they reached the house of a Catholic family.

In 1617, Father Blount was appointed Superior of the English Mission, and during his government the number of workers increased from a handful

of nineteen, in 1598, to a body of nearly two hundred, in 1619, including forty Professed Fathers. As this great advance in numbers moved the Father General to raise England to a Vice-Province in 1619, and in 1623 to the position of a full Province, under Father Blount himself as its first Provincial, the Society clearly owes to that Father's exertions so very marked a development of its organization and efficiency. He retained his office for fifteen years, and at the time of his death, which occurred probably in London, on the 13th of May, 1638, he had laboured within the English Mission for nearly fifty years, had passed forty-two of these as a Jesuit, and had attained the age of seventy-three. Considering Father Blount's very prominent position and the violence of the storm of persecution which constantly threatened him, his success in avoiding imprisonment was marvellous. The Annals tell us that he never recoiled from a danger however great, when there was question of the salvation of a soul. But for no other object would he neglect the rules of sound precaution and prudence. When his friends urged his allowing himself some relaxation of mind and a short distraction from his many anxieties, he always answered, "God knows that nothing would please me more than to be arrested and condemned to death for being a priest; but I do not desire this should happen to me through any act on my part of an imprudence not according to the will of God."

May 14.

1. Father Thomas Cornforth, the son of Protestant parents, was born in the diocese of Durham, in 1570. His early correspondence to grace having predisposed him, he readily embraced the true Faith. He left for Rome, in 1592, taking Rheims on his way, where he was Confirmed in the month of September. He continued his journey next year, entered the English College, was ordained in 1597, and returned to England two years

afterwards. Father Henry Garnet admitted him into the Society in 1600, and he was soon after appointed chaplain to the family of Lord Vaux, of Harrowden. On midsummer day, 1612, when saying Mass in London, he was seized while actually engaged in giving Holy Communion; and was committed to Newgate, from which he contrived to escape, along with seven fellow-priests, after a few months' confinement. On another occasion an informer obtained access by false pretences to the private chapel where the Father was offering up Mass, but he was so much struck by the profound devotion with which the priest was celebrating the Divine Mysteries, that he abandoned his evil intention, waited to ask the priest's pardon privately, and returned to him a valuable rosary and some other spoils which had been taken from the Catholics. Father Cornforth served the English Mission for upwards of fifty years and reaped a plentiful harvest of souls. By the singular innocence of his life, together with the straightforwardness and candour of his disposition, he rendered himself a great and universal favourite. With his innate simplicity of character, it is wonderful how he could so easily and frequently have eluded the efforts of the Protestants to catch him. He very often narrowly escaped their hands by sudden flight or a skilful change of dress. He was remarkable for his devotion, his piety and humility, and his zeal for souls; and God favoured him with the gift of uninterrupted communion with Him in prayer. His spirit of obedience was perfect, and he always regarded the sayings of his Superiors as oracles. Towards the end of his long life, although the decay incident to old age, combined with the natural simplicity of his mind, brought on a kind of second childhood, his judgment in all spiritual subjects remained to the last perfectly clear and unimpaired. He died at Liege, on the 14th of May, 1649, aged seventy-nine.

2. Father James Hudson, a Scotchman, was born on the 17th of June, 1665, and entered the Society at Bologna in 1689. After a course of studies

and of teaching in Italy, he returned to his native country on the 4th of June, 1704, where he became a Professed Father, and generally resided with the Earl of Nithsdale. A letter written in 1712, describes him as *vir prudens et religiosus qui suum munus omni cum diligentia obiit. Multis utilis, omnibus carus.* In 1715, he was appointed Superior of the Scotch Mission, and was arrested in the Stuart rising of that year and committed to close custody. On his liberation he retired to the Scotch College, Douay, and died there on the 11th of May, 1749, aged eighty-four, full of days and merits.

May 15.

Father Edward Petre, the famous and much-maligned Privy Councillor of James II., was the second son of Sir Francis Petre, Baronet, a member of the Craham branch of the Petre family. He was born in London, in the year 1631, and after completing his course of classical studies at St. Omers with marked success, he joined the Novitiate at Watten, and in 1671 took the four solemn vows. The *Informatio de P. Edvardo Petre* describes him as "possessed of solid virtue and extensive learning, adding that with these he combined great prudence and a singular aptitude for business." The English Mission, on which he was sent, proved to him a very painful, but efficient school in which to learn humility, patience, and self-control. He was the Rector of the Hampshire District during the Oates' Plot persecution, and at the same time acted as Vice-Provincial of the whole country. He was arrested and imprisoned in Newgate, but after a year liberated on bail from close confinement, through the influence of James, then Duke of York. He had endured with the greatest fortitude the filth and wretchedness of his foul prison, and had been in daily expectation of death, yet he was full of courage and of desire for martyrdom. While still in prison he wrote in these

terms to the Provincial, Father Warner: "It was not without reason that you cautioned me to retire to a place of safety, I was never in greater danger than then; but, thank God, I have a courageous heart, and am ready to undergo any hardships whatsoever, if it be the will of God. It needs must be that some bear the heat of persecution, and why should not I, equally with others? If I happen to be sacrificed, I do not see why my friends should deplore the small loss of a worthless man, which to me will be certain gain. For, by the grace of God, I am most willing to embrace what to nature itself may seem repugnant." In April, 1683, he was pronounced to be one well fitted to hold the office of Provincial, and he had in truth laboured hard to save the property of the Province, which was in danger, though not as yet confiscated. James II., on his accession to the throne, summoned Father Petre to Court, admitted him to his most intimate confidence, and in 1687, caused him to be gazetted as a Privy Councillor. He also repeatedly used every effort to obtain for him a Cardinal's Hat. So far, however, was Father Petre from being ambitious of honour, that he more than once, and even on his knees, implored the King not only to abandon his endeavours, but also to allow him to leave the Court and retire from all influence in public affairs, but his Majesty peremptorily refused to dismiss him. After the King's dethronement and withdrawal into France, he assured those about him, in the presence of several Fathers of the Society, that, "had he but listened to Father Petre's counsels, his affairs would have been in a very different position."

At the outbreak of the Revolution, Father Edward escaped to the Continent, and, early in 1693, was appointed Rector of St. Omers, which, we are told, soon felt the renovating influence of his administration. The Annual Letters of that date described the College as being in a very impoverished condition, owing to the inability of English parents to meet the expense either of sending their children across the Channel, or of paying the pension of those who were already in residence. A letter from Father

Petre to the General deplores this state of things, and says that the very clothes of the scholars are "so patched as to present the appearance of a seminary of paupers rather than of gentlemen's sons." Of the youths themselves he speaks very highly indeed in respect of domestic discipline, piety, and successful application to study. He concludes with the words: "It is no doubt in punishment for my sins, and to try my obedience, that God has placed me in a position so much out of harmony with my character and disposition." And certainly no position could be a greater contrast to his previous one of a Privy Councillor at Court, in the midst of high and luxurious society. In 1697, Father Edward Petre was transferred to Watten, where he died on the 15th of May, 1699, aged sixty-eight.

May 16.

A letter written to Father General in Rome, on the 17th of May, 1699, announces the death of Father Thomas Paterson, as having taken place on the previous day. Though of Scotch extraction, he had been born in London in the year 1625, he entered the Society at Nancy in 1646, and made his Profession at Edinburgh in 1663. After being variously employed at our Colleges in Nancy, Monte Calvo near Naples, at Pont-à-Mousson, and at Douay, he was sent to the Scottish Mission in 1661. He was arrested during the Oates' persecution, and banished after nine months' confinement in a loathsome dungeon. He passed three years in the Scotch College at Douay, returned to Scotland in 1683, and laboured there with exemplary zeal until 1698. He was then sent to Douay, as his sufferings had completely ruined his health, and had brought on a stroke of apoplexy. Within a few weeks a violent attack of gout supervened, and he died in a state of the most acute suffering, which he endured with invincible courage and resignation.

Father Paterson possessed the virtues of a true Religious, he was full of reverence and obedience towards his Superiors, and bore so great charity towards all that in his presence no one dared to utter a word in disparagement of another. He practised great contempt of self and personal mortification, and was most strict in his observance of religious discipline. He was tenderly devout to the Passion of our Lord and to the Blessed Sacrament; and was a staunch and zealous defender of the prerogatives of our Lady against all gainsayers. When under examination, he gave to his judges such candid, discreet, and satisfactory answers that all were persuaded of his innocence, and expressed their regret that he had been brought before them at all. The letters written by him during his confinement breathed forth only divine love and a desire for still greater suffering; and though the prison authorities suggested that he should represent how trying his pains and maladies were, and how injurious his close confinement was to his health, he absolutely refused to do so, and no entreaties of his friends could induce him to apply for his liberation. He declared that his strength was coming back to him, and that he could rest better now than when he was his own master; adding this beautiful sentiment, "that he had no wish to conceal from any one the fact of his having received this great blessing from God." His Superior, Father Forbes, when recording his reply, remarks: "Although I knew his spirit of implicit obedience, I would not exercise any authority over him in this respect, but thought it more advisable to permit him to follow the guidance of the Divine Spirit. Would to God that I may follow in his footsteps if it be my happy lot to suffer also for Jesus Christ." God rewarded the heroic patience and fortitude of His servant by granting him a happy release from suffering, at the age of seventy-five, after he had spent fifty-three years in the Society.

May 17.

Father Thomas Everard was born at Linstead, in the county of Suffolk, on the 8th of February, 1560. He was the son of a gentleman of good position, afterwards a prisoner for the Catholic Faith. His early studies he made for six years at home, and a little later on he became acquainted with Father John Gerard, under whom he made the Spiritual Exercises, with great profit to his soul. Receiving a vocation to the ecclesiastical state, he crossed over to the College at Rheims, and then went on to Courtray, where he was ordained Priest by the Bishop of Arras, in 1592. Almost immediately after this the Provincial of Belgium received him into the Society, and he began his noviceship at Tournay. On the 17th of June, 1595, he was sent, after taking his vows, to the College of Lille. For several years he was Minister at St. Omers, and at Watten, was appointed Socius to the Master of Novices at Louvain, and took his last vows in 1604. While fulfilling the duties of these offices, an ever-increasing piety and aspiration after heavenly things were observed in him and shone forth in his every word and gesture. He won his way to the hearts of all by his candour, his kindliness, and his gentleness in dealing with them, and was thus able to exercise a great influence for good. In the year 1605, he was sent into England and very soon fell into trouble. For, as Father Gerard relates, he had visited a house in which some disaffected persons were present, who must have carried word to the Privy Council. A Catholic friend went to his rescue and concealed him so effectually in his own house, that Father Everard, under the constant suspicion of being treacherously asked to come out of hiding by some Protestant informer, refused to listen to the voice even of his friends, and so ran great danger of dying of starvation. At length Father Gerard sent to the house the man who had contrived the hiding-place,

and who now by forcibly opening it, delivered the good Father without leaving him any will in the matter. A few days later he had a still narrower escape while saying Mass, for he had scarcely reached the hiding-place before the pursuivant entered the room and saw the smoke of the hastily-extinguished candles. Not one of the three hiding-places in the house was discovered. About the year 1617, when already somewhat advanced in life, Father Everard again obtained leave to pass over into England, and began work in the district of Norfolk. Here he was most assiduous in visiting the houses of the Catholics, and insisted upon always travelling on foot. The great good that he did and the number of conversions wrought by him so exasperated the magistrates against him, that they caused every road to be narrowly watched, and were untiring in their efforts to catch him. In 1618, they succeeded in doing so, and he was committed to prison, and there detained two years in close confinement. In 1620 he was banished, but came back, and was seized at Dover, and released on bail. He was in London in 1624 and 1628, and there died a very holy death on the 16th of May, 1633.

May 18.

On the 18th of May, in the year 1675, died FATHER JAMES MARQUETTE, on the borders of the lake of the Illinois, near the entrance into it of the river which was called after him. He had carried the name of Jesus Christ over a distance of eight hundred leagues, through the forests of New France, and had preached Christianity to the representatives of thirty savage tribes, who succeeded each other year by year along the coast line of Lake Superior. While thus engaged he founded the two important missions of Mackinac and of Illinois, was the first discoverer of the streams of the Mississippi, and announced to the races dwelling on their banks the Kingdom of Christ

and the way that leads to Heaven. Very few missionaries have, in fact, left behind them in the New World a more honoured or more abiding memory, or one more respected in the history of religion and of science. Father Marquette was born at Laon, on the 1st of June, 1637, and was noted from his youth for a most tender devotion to "Mary Immaculate," as he always fondly called the Blessed Virgin, and to the great apostle St. Francis Xavier. This tender devotion he manifested by the daily recitation of the Little Office of our Lady, and by fasting every Saturday in her honour. As often as the Church permitted he said the Mass of the Immaculate Conception, begging by the virtue of that mystery, for each grace he desired, and especially for that of the Cross. When in face of the perils which threatened him, he thus wrote, "No other thought is in my mind than simply to do the will of God. I have no apprehensions. I can meet these savages without fear. God may be about to punish me for my sins, or may allow me to have that portion of His Cross which I have not yet borne, but which Mary Immaculate may have secured for me." In a like manner did he pray the Immaculate Mother to obtain for him a spirit akin to that of St. Francis Xavier, in his life and his virtues, and more particularly in the place and manner of his death.

Two scenes of his saintly life, as described by Father Dablon, well deserve to be recorded, and one of them was his solemn dedication of the growing mission of Illinois to Our Lady Immaculate. About two months before his death, on the occasion of his revisiting his mission upon Easter Sunday, he erected on the open plain four colossal statues of the Blessed Virgin, and then, in presence of five hundred chiefs, or aged men seated in council, and of all the young braves, women, and children gathered round them, he solemnly took possession of the country in the name of Jesus and of His Blessed Mother. Within a few days of this act of faith and homage, he had rendered up his soul to God, assisted only by the two simple boatmen who laid him when dying upon the river's bank. These men narrated afterwards how he had told them of his approaching end, and had directed

them what to do with his body after death. He had filled their souls with great comfort and consolation, and had for the last time heard their confessions and given them absolution. Then joining his hands together and fixing his eyes lovingly on the crucifix, he made his final profession of faith, and in their hearing returned thanks to God for the great favours vouchsafed him of dying as a member of the Society and as a missionary, and of now rendering up his soul to God when, in answer to his fervent prayer and strong desire, no human aid was near. Having spent some time in silent communion with God, interrupted only by the few words : *Sustinuit anima mea in verbo ejus !— O Mater Dei, memento mei !* he concluded his prayer by repeating the names of Jesus and of Mary. Then, suddenly raising his eyes to a point above his crucifix, as though he actually saw the Immaculate Virgin before him, he expired with the light of a calm and holy joy illumining his countenance. Some little time after, thirty barques filled with Hurons approached the same shores, and collecting with great care and respect the remains of the servant of God, conveyed them in procession to the mission-house of St. Ignatius. His memory, however, still dwelt beside the river of the "Black Robe," as the natives styled him, and for a long time no navigator faced the storms that stir up the waters of these huge lakes without invoking the name of Father Marquette, frequently declaring that they would have certainly perished had it not been for his aid and protection.

May 19.

On the 19th day of May, in the year 1651, the Venerable Peter Wright died at Tyburn, a glorious martyr for the Faith, when only forty-eight years of age. He was born in the parish of Slipton, Northamptonshire, of respectable Catholic parents, in the year 1603. The death of his father and the pinch of poverty at home obliged him to become a solicitor's clerk,

at the age of twenty, and for ten years he led a very erratic and worldly life. His next step was to enlist in the English forces serving in Holland, but his first acquaintance with the licentious life of the camp filled him with disgust, and so turning his back upon it, he made his way across the country to Brussels, being robbed on the road of all that he had. He went on to Liege, called at the English College there, and was sent by the Rector to Ghent, where he spent two years in study, making such rapid progress in his work that he was sent on to the English College in Rome. His petition to be received into the English Province was granted, and he became in a short time one of the most fervent novices at Watten. He gained so complete a mastery over his passions, that from having been of a hasty and impetuous disposition at first, he soon won the admiration of all for his self-control and evenness of temper, and for his singular modesty and humility. He voluntarily exposed himself to the endurance of cold, want, and many trying austerities, in order to inure his body gradually to the chains, the privations, and the tortures which he had begun to aspire after. With a like zeal he prepared himself for the labours of the ministry by making long excursions to different villages in the depth of winter, that he might learn how to stand great fatigue in the duties of catechizing and preaching. As soon as he had finished his theology, he was sent to make his third year's probation at Ghent, where he more than renewed the fervour of his noviceship. His appointment as Prefect at the College of St. Omers involved a generous sacrifice of his own will, which he made all the more perfect by offering himself to the Rector for that office during the remainder of his life, should Superiors think fit. His next appointment of chaplain to the English forces in Belgium suited well his special talent for winning the hearts of those under arms. This facility enabled him to draw numbers to a better life and to reconcile them with the Church, during the seven years that he stayed amongst them. He accompanied Sir Henry Gage into England, and at his death, in 1644, he went to reside with the Marquis of Winchester,

remaining in his house until his seizure by the pursuivants on Candlemas Day, 1651.

Father Wright was committed to Newgate on the suspicion of being a priest, a charge which was substantiated against him through the treachery of an infamous apostate monk. Fruitless efforts were made to obtain his release, and he received the news of his condemnation with a calm and holy satisfaction, as he himself wrote to the Provincial: "Sentence of death is passed upon me, and I thank God for the excess of consolation which I experience in my soul." On the day of his execution he had the happiness of celebrating Mass with extraordinary devotion, and when summoned by a knocking at the door of his cell to take his place on the hurdle, he gladly replied: "I come, sweet Jesus, I come." The martyr's passage to the scaffold assumed the appearance of a triumphal procession, for he was treated with the utmost respect and consideration even by his executioners, out of veneration for his acknowledged innocence and sanctity. Every available space along the route was crowded with spectators, while numbers were freely allowed to break through the throng in order that they might receive his blessing. More than twenty thousand persons are said to have surrounded the scaffold, and for fully an hour, whilst the other executions proceeded, they contemplated the Father in silence as he patiently awaited his own turn with closed eyes, in undisturbed communion with God, even though the rope had been already placed loosely over his shoulders. At length, after briefly addressing those assembled, he gave with his own hand the signal agreed on for imparting the last absolution, and in that moment the cart was drawn away. His face, having been purposely left exposed, was seen to wear the same calm, bright expression as before, as though of one in perfect health. The Catholics were permitted to carry away his sacred remains after death, and they were subsequently laid with honour in the burial-ground of our College at Liege.

May 20.

1. Father Francis Parker, one of the sufferers in the Oates' persecution, was, after numerous dangers and escapes, at length compelled to leave his native country. He was born in 1606, joined the Society in 1626, and was professed of the four vows in 1641. After teaching for six years at St. Omers, and filling the office of Minister, Procurator, and Rector for some years at Watten, he was sent to the Suffolk mission in 1644, or 1647. He laboured in that fruitful but perilous field for upwards of thirty-two years, in singularly difficult and trying times. Having been marked out as an especial victim of the false charge of a design to murder the King, a proclamation was issued against him by the Privy Council, and a high price set upon his head. He was in consequence hunted from place to place by the pursuivants, until finding no place of refuge in the kingdom, and despairing of being able to conceal himself any longer, or of rendering any service to his fellow-Catholics, he succeeded in embarking for Belgium during the depth of the winter. He was by this time greatly advanced in age, and as his previously infirm health now entirely gave way, he sank under the fatigues of the journey. His death took place in the house of Tertians at Ghent, on the 20th of May, 1679, when he was seventy-three years of age. The Summary of Deceased Fathers passes a very high eulogium on his character.

2. Father John Keynes was born at Compton Painsford, county Somerset, in the year 1624. He made his studies at St. Omers and at St. Alban's, Valladolid, and joined the Society in 1645, while studying philosophy. He evidently enrolled himself among the members of a Spanish Province, for his name does not appear in the English Catalogue until the

year 1672. He was early employed as a Professor, teaching philosophy at Compostella, and theology at Valladolid, Salamanca, and Pampeluna. After joining the English Province he was appointed Prefect of Higher Studies at Liege, and while there devoted himself to the care of the English and Irish Catholic soldiers in Flanders. The plague was then raging amongst the troops, and having caught the infection himself, he was sent over to England to recruit his health, where he was professed of the four vows in 1662. His name is mentioned amongst those involved in the Oates' persecution, but he escaped to the Continent in March, 1679. During the following year he was named Rector of Liege, and in 1684 became Provincial, an office which he retained for six years, with the repute of great ability, prudence, and success. Upon the revival of religion in the reign of James II., he opened the two London Colleges in 1687, one of them being situated in the Savoy, Strand, and the other at the residence of the Bavarian Ambassador in the City. He had afterwards the pain of witnessing with his own eyes the premature destruction of both these colleges in 1688. Father Keynes was a learned theologian and able controversialist. He carried on a discussion in writing with Dr. Stillingfleet for four years, and besides publishing another controversial work, he was the principal compiler of the *Florus Anglo-Bavaricus*. The custom of celebrating a Mass each year, on the 2nd of October, for preservation from fire, appears to have been instituted by him, as may be gathered from the following entry in a journal kept by the Prefect of Higher Studies at Liege, 1665—1691, and still preserved at St. Beuno's College: "Nulli casus hora 10, propter sacrum quotannis ex ordinatione R. P. Keynes hodie celebrandum ad advertandum." After a life of active service to his tenderly beloved mother, the Society, Father Keynes died on the 15th of May, 1697, at the age of seventy-three.

May 21.

Father John Hay, belonging to the family of the Hays of Dalgaty, in Scotland, was born in 1546. He was one of those young Scotchmen whom his brother, Father Edmund Hay, succeeded in taking over with him to Rome for their studies there. John Hay entered the Society at Rome in 1566, and was a fellow-novice with St. Stanislaus. He was remarkable for his fervour of spirit, his apostolic zeal, and his childlike docility. Father Boero, in his *Life of St. Stanislaus*, makes the following mention of him. This youth of brilliant talents being in bad health was ordered to Strasbourg to see a Catholic physician. Whilst there a thesis upon Transubstantiation was proposed for public disputation. As no Catholic came forward to take the part of defender, Brother Hay could not brook the disgrace of silence, and although broken down in body, yet as he was strong of heart, he descended into the arena, with all the greater confidence, because the secular dress which he wore at the time concealed the fact of his being a Religious. When even the Protestants declared that the victory was with the Catholic stranger, he was discovered to be a Jesuit. On the renewal of the disputation, Brother Hay was required by the magistrates to take his place in it again, and having once more obtained a signal victory, he was escorted back to his lodgings by the Protestant students.

On the 9th of November, 1579, Father John Hay wrote from Scotland to the General, Father Edward Mercurian, a long letter, of the proportions of an historical document. In it he refers to a series of adventures which he passed through in his long and toilsome expedition. He had to discuss the Catholic Mysteries with the Calvinist crew of the vessel that brought him over from Bordeaux to Dundee, where his arrival caused the greatest dismay to the Scotch ministers. These were all the more embittered against him

from the high repute in which he stood with many other classes who came in great numbers to hear him. He was summoned to appear before the Council at Stirling, and on his arrival was invited to a private disputation, which he declined, but said he would gladly accept it if the King and his Ministers were present. He then returned to the north of Scotland and describes how the people had in their devotions resumed the pious custom of their forefathers, and now clad only in the humblest garments, and imploring the aid of God and of the saints, especially of the Blessed Virgin Mary, visited the shrine of Our Lady of Grace, on the river Spey, rosaries even being offered for sale in the market-place of Turriff.

Father Hay expresses to the General his great desire to remain in the country, had not his brother pledged his word to the King that he would leave the realm. He concludes, "God forbid that I should allow the noisy threats of the ministers to deter me from ardently desiring to be sent to Scotland again. I have determined, however, in all things to obey the directions of your Paternity, and I earnestly entreat, not only that I may be encouraged by your Holy Sacrifices and prayers, but that you will ask and obtain for me the strength requisite to fulfil the obligations of our Institute. May Almighty God long preserve your Paternity to us." Father John Hay died at Pont-à-Mousson on the 21st of May, 1607, at the age of sixty-one.

May 22.

1. Father Adrian Daran, a native of Normandy, began his apostolical career as a missionary among the Hurons, and in his later years became celebrated as one of the founders of the institution for giving spiritual retreats to the men and women of Brittany. He had reached the age of thirty when he left for Canada, and on his arrival there, in the company of the future

martyr, Father Gabriel Lallemant, the Superior of both missioners wrote as follows concerning them: "The courage and ardour of these good Fathers is a grand and blessed sight. The sacrifice sealed with the blood of those who have preceded them inflames their hearts; and the bright joy which lightens up their countenances shows how eagerly they aspire after a heavenly crown and an eternal kingdom." They undoubtedly set forth to taste the fruits of the Cross, and if Father Daran did not consummate his sacrifice amid the fires of the Iroquois, he suffered all that could be suffered short of a violent death.

This indomitable fortitude was in Father Adrian allied to a most tender piety, to perfect confidence in God, admirable sweetness and simplicity, and angelical modesty. When, at the call of obedience, he had to quit his cherished mission, now entirely devastated by the Iroquois, he offered himself for the work of saving and sanctifying the poor. At Vannes, his association of artizans changed the whole character of the town, his confessional he made a school of piety, so skilful was he in detaching men's souls from the love of the world. It was under his direction and according to his counsels, that Mademoiselle de Francheville founded the first house of retreats for women, the fruits drawn from which equalled those of the retreats for men instituted by Father Huby. Father Champion, Director of the House of Retreats in Nantes, gives some interesting details respecting Father Daran. He dwells especially on the unfailing trust which this holy man placed in the liberality of Divine Providence towards him as regards every undertaking of importance for the good of souls. Thus, when he had begun to lay the foundations of the Church of Vannes with only ten crown pieces in actual possession, our Lord so marvellously assisted him in the course of its erection, that he caused the words of the Psalmist, *Ipse fundavit eam Altissimus*—"The Most High Himself hath founded it," to be engraved in the porch. Father Daran died at Vannes, in the odour of sanctity, on the 21st of May, 1670.

2. At his native city of Waterford, in Ireland, on the 22nd of May, or, according to another account, on the 22nd of November, 1783, at the age of seventy years, died FATHER JOHN ST. LEGER. Having entered the Society in Spain, in the year 1729, he was sent to the Irish Mission in 1742. With the aid of his friends in Spain, he built the Church and Residence of St. Patrick, in Waterford, and for thirty-one years had the charge of the parishes of St. Patrick and St. Olave, in that city. At the time of the Suppression, Dr. William Egan, then Bishop of the diocese, declared St. Patrick's a parish church, appointing Father St. Leger its first parish priest, and naming Father Paul Power as his assistant. The memory of these two holy Religious is still held in benediction. Father St. Leger was beloved and esteemed by all, and his funeral was attended by a vast concourse of the inhabitants of Waterford, who bewailed his loss as that of a kind father, and a saintly and zealous priest.

May 23.

FATHER WILLIAM HOLT was a native of Lancashire, born in 1545. He made his earlier studies at home, and his classical and philosophical course at Oriel College, Oxford. Having studied Protestant theology for some time, he became dissatisfied with its teaching, left the University, and arrived at Douay, along with some other youths, in 1574. After three years' theology he received Priest's Orders in 1576, and was during the same year sent to Rome to await the opening of the English College. On the 15th of May, 1578, he entered the Society. At the conclusion of his novice-ship, he repeated his Theology; and in answer to the urgent request of Fathers Parsons and Campion for labourers to assist them in gathering in the abundant harvest in England, he was sent thither during the summer of 1581. Having spent a short time in missionary labour, chiefly in Staffordshire, where he made many converts, he was despatched on a

special mission to Scotland, and was there apprehended in March, 1583. He had laboured most successfully in that country as long as the Catholics remained in power, and frequently wrote to Dr. Allen, with whom he was on terms of the closest intimacy. The Cardinal thus expressed his high opinion of him: "Father Holt conducts himself admirably, and is a very remarkable man, he is particularly fitted for his present post, and is a distinguished missioner." Queen Elizabeth made every effort to obtain possession of his person, which would have inevitably resulted in his torture and death, but the young King refused to deliver him up. Father Parsons made choice of Father Holt to communicate with Mary Queen of Scots, then in captivity, and we are told that he gave the greatest satisfaction in the whole affair to all with whom he treated. He was set free in 1584, and being summoned to Rome in 1586, was appointed Rector of the English College, a post which he held for about a year and a half. In 1588, he was sent into Belgium, and resided at Brussels nearly ten years, where a small English faction endeavoured to injure his reputation and influence by malicious and slanderous accusations. But while these could never ruffle the peace of his innocent and upright soul, they served on the contrary to brighten his fame, and secure to him the veneration of the wise and virtuous. In 1592, the President of Douay met him at the camp of Theodoric, to confer upon matters of great moment in connection with that College. Father Holt left Belgium seven years afterwards for Spain, and had scarcely reached Barcelona, when he breathed his last in a spirit of the most perfect resignation and assured confidence in God. He was the author of a very valuable and interesting document, which is still carefully preserved, and is entitled, "How the Catholic Religion was maintained in England during thirty-eight years of Persecution, and how it may still be preserved there." Father Holt also addressed several important letters to Scotchmen resident in Paris, on the state of Catholicity in Scotland. He died of fever on the 21st of May, 1599.

May 24.

1. Father Anthony Greenway was born at Leckhampstead, Buckinghamshire, in the year 1578. At the age of eleven he was placed at the school belonging to St. Mary Magdalen College, Oxford, and entered the College itself as a demy, when about fourteen. After he had attained the age of twenty-two he was converted to the Church, and shortly after crossed over to the Continent. He was twenty-six when he joined the English College, in Rome, and in 1608 he was ordained. Two years after this, he was sent to the English Mission, having been admitted into the Society during the previous year. He served for a long time in the Cheshire, Leicestershire, London, and Oxford Districts, until he was arrested about the year 1620, while labouring in Cambridgeshire. At the earnest solicitation of his many relatives and friends, he had gone to a little distance from his own residence in order to spend a few days amongst them, for the purpose of instructing and advising them, and so drawing them to the Church. Numbers came to visit him and to speak with him upon divine truths, and to these he expounded the Faith, solved their difficulties, and greatly impressed those even who declared that they were not perfectly convinced. Having on the third day finished his Mass, he was on the point of leaving for home, when he was persuaded to wait till dinner. At that very moment the Bishop's pursuivant arrived, and producing his warrant, summoned the Father to surrender himself up. On being questioned, Father Greenway could not deny that he was a priest, and he and his companion were hurried off to London, in order to be examined before the Bishop of London. As he absolutely refused to take the Oath of Supremacy, he was committed to Newgate, and very closely and rigidly guarded. His confinement, however, did not last for long, because such crowds came daily to see and

converse with him that his prison was soon a centre of great attraction. Meantime, Father Anthony treated with each one the affairs of his soul so skilfully and prudently that great fruit was gathered in by him. We have no other record respecting the life and labours of Father Greenway, except that the Summary of the Deceased Fathers of the Society states he obtained a great name for learning and other literary accomplishments, and set to all a bright example of zeal and humility in the religious life. He died in the Yorkshire District, in the year 1644, at the age of sixty-six.

2. At Clongowes College, in Ireland, on the 24th of May, 1836, died Father William Dinan. Born in Waterford, in 1778, he entered the Society at Hodder, in 1805, and made his theological studies, first at Stonyhurst, and afterwards at Palermo, in Sicily, where he was ordained Priest. On his return to Ireland he was for several years assistant to a parish priest in Dublin, after which he became Procurator in Clongowes, and during a lengthened period discharged the duties of that office with exemplary zeal and punctuality. He was remarkable for his devotion to the Blessed Virgin, for his love for the Society, and care for the poor. His death was a source of great edification to all on account of the heroic fortitude he displayed during his last illness. On one occasion, holding out his hands, all swollen with dropsy, he said to one standing by: "Look at these hands, how unsightly and shapeless they are! But what does it matter, seeing that I am going to God?"

May 25.

On the 25th of May, in the year 1640, died at the Residence of St. John's, Durham, Father Richard Holtby, a venerable old man of eighty-seven years. Of these he had passed fifty-eight in the Society, and fifty in the arduous duties of the apostolate and the almost constant anti-

cipation of martyrdom. He was born at Fraiton, in Yorkshire, in 1553. He made his studies first at Cambridge and then at Hart's Hall, now Pembroke College, Oxford, but renouncing in the year 1577 all prospect of promotion and distinction in the University, he left without taking his degree, crossed over to Douay, and was there reconciled to the Church. After studying Holy Scripture and Theology at Rheims, he was ordained at Cambray, in 1578. He then returned to England and began to labour with great zeal in the northern districts. Growing, however, dissatisfied with his previous studies, and feeling himself not fully abreast of his missionary work, especially as regards his theology, he decided to join the Society, asserting that from no other source could such able defenders of the Faith be obtained. A few days spent in the company of the Blessed Edmund Campion, who was then engaged on his work of the *Ten Reasons*, sufficed to confirm this conviction. Shortly afterwards, hearing of the arrest and death of the holy martyr, he felt himself so strongly urged by Divine grace, that he at once took the three vows of Poverty, Chastity, and Obedience, adding to these a third, that of joining the Society as soon as he possibly could. Not finding the English Superior in London, he went to Paris, and having been received there in 1583, he made his noviceship at Verdun. He repeated his theology at Pont-à-Mousson, where he was appointed to the charge of the Scotch Seminary, and where during a terrible visitation of the plague he served the sick, assisted by thirteen fellow-religious, ten of whom he buried with his own hands.

Father Holtby was sent back to England in 1589, at which time there were so few Jesuits in the country that he invited several of the secular clergy from the Seminaries abroad to come and work along with him. In the year 1593, while staying at Mr. Trollope's house, near Durham, he narrowly escaped the hands of the pursuivants by a hasty flight into the depths of a thick wood, after having been seen by them. When Father Garnet was martyred in 1606, he was appointed to succeed him as Superior

of the English Mission; and about this time we hear of him as being with Mr. Hodgson, at Heborne, three miles from Newcastle. In November, 1609, he made a visit to Louvain, and, in 1612, it became known to the Protestants that he was in London. Father Holtby's rule as Provincial was cast in peculiarly difficult and troublous times, but it was signalized by the exercise of remarkable prudence, industry, firmness, and charity. Throughout his religious life he was exceedingly careful in the practice of holy poverty, especially as regards his dress, the appointments of his room, and his food. Yet he acted most generously and liberally towards others, more particularly those detained in prison for religion's sake, and all priests just entering upon their heavy ministerial duties. In person he had the physical advantage of being strong and robust, "a little man, with a reddish beard," as one of the spies described him. From the year 1589 until 1640, he was never attacked by any bodily illness, though he spared himself no fatigue in labouring for the good of souls. Every leisure moment was put out to interest, and he was never to be found idle. In like manner, he contrived to baffle the ingenious schemes and contrivances of the pursuivants who hunted persistently after him; and in this respect he was the most successful of any of our missioners. Yet, at the same time, he was indefatigable and fearless in the fulfilment of every duty, and gathered in an abundant harvest of souls and of merits. Father Holtby was, in the last place, an exceedingly handy man, he was a skilful mechanic, and was able to do the work of a gardener, a mason, or a carpenter. He built such well-contrived hiding-places, that they defied the efforts of the most obstinate searchers to discover them. He could ply the needle, and when unfit for much active work made vestments for the service of the altar, one of which was for long preserved in the sacristy of the Gesù. He lived to see the erection of the mission into an English Province, and though the first Provincial, Father Blount, continued in office for fifteen years, he survived him. Father Holtby's death closed a life of great sanctity as well as of incessant and varied activity.

May 26.

Father Thomas White, member of a very staunch Catholic family, was born at Clonmel, in Ireland, in the year 1558. He entered the Society as a secular priest in 1588 or 1592, became the founder and Rector of the Irish College, Salamanca, and did more perhaps than any other for the preservation of the Faith in his native land during the terrible ordeal through which the Church of Ireland passed in two or three centuries of persecution. To him is due the idea of establishing Irish Colleges in foreign countries, in order to educate priests for their future trying mission. This excellent work he commenced before he became a Religious, gathering together at Valladolid many poor scholars, who were exiled from home, supporting them in great measure out of his own private means, or with funds obtained by making appeals to the Catholic sympathies of the citizens. In 1592, at much sacrifice to himself and with persevering courage, he urged the King, Philip II., to found and endow a College for them at Salamanca, and was successful in his petition. Then placing his little band of students in the hands of our Fathers, he consecrated himself to the service of God in the Society, and took his vows as a Spiritual Coadjutor. In the following year he became the first Rector of the Irish College at Lisbon. In 1610, chiefly through Father White's representations, the College already founded at Santiago was handed over to the direction of the Society, and about the year 1611, he, along with two other Fathers, took over its management, and in six years' time was able, by his own exertions, to maintain ten students, adding fifteen to that number afterwards. Father White was within a short while made Rector of Salamanca, and in 1616 we find this indefatigable priest in Rome, where he received letters from Spain urging that the Irish College in Seville should be placed under the care of the Jesuits. His next act was one of

great fraternal charity in attending the death-bed of his intimate friend and former pupil, Father Murty, who had reached Bayonne, on his way home, but could proceed no further. He tended the sick man for five days until he died, his complaint being a hectic fever. At this time his own death was not very distant, for he expired on the 28th of May, 1622, at Santiago, thus reaping the reward of all his labours and of his meritorious self-devotion. He was always full of resignation to the Divine will, and was wont to say that he had never begged earnestly for any favour which he did not obtain. To the students of the College founded by him he was a bright example of religious perfection; and amongst the laity, all who knew him recognized in him a man of earnest zeal and remarkable virtue. In his interior life he practised great penance, wore a hair-shirt continually, and took a discipline every day. He cultivated great simplicity in his dress and manner of life, and for his daily food he ate only a little bread and cheese, which he took as he journeyed along the road. In his frequent travels and habitual external occupations he preserved a singular internal recollection, and never omitted his exercises of prayer and spiritual contemplation. In his last illness he gave the most edifying proofs of his sanctity, and though death came upon him when he was busily engaged in organizing the College of Santiago, he bowed his head in acceptance of the holy will of God, with the most fervent acts of resignation, only expressing his deep regret that he had not served Him with still greater fidelity.

May 27.

1. Brother Thomas Evans, a very holy scholastic, born of pious parents at Hereford, in 1651, died at Liege on May 27, 1677, when studying his theology. He had been educated with much care by a member of the Society, probably Father Alexander Cuffaud, then residing as a missioner at Hereford,

and was afterwards sent to complete his studies at St. Omers. On entering the Novitiate at Watten, in 1671, he made a resolution to fast every Saturday, out of devotion to Blessed Mary Immaculate, that he might obtain the grace of dying in the Society. But, on account of his great delicacy, this resolution was of necessity commuted into the recital of certain prayers every Saturday. Although he suffered from a very painful aridity in his meditations, he was inflamed with so ardent a desire of serving God more fervently, that he earnestly prayed to be taken out of this life rather than continue in so tepid a state and subject to so many defects, as he imagined himself to be. He began each day by a firm resolution to perform its different actions and duties with the greatest possible perfection. He offered up many fervent aspirations, and armed himself against all possible contingencies. Singularly tender were his love of God and his devotion to the Blessed Virgin and to the Saints. His heart burned with an intense longing to suffer for the love of God, and in the midst of his pains he prayed that he might be afflicted a great deal more than he had as yet been, and that his sufferings might be extended to every part of his body. God heard and granted his repeated entreaties, and soon no part of his body was left without its pain. Though he suffered at the same time from great depression of mind, there was no real ground for his state of scruple and anxiety. His life had, on the contrary, been most innocent, his confessions most sincere and exact, his obedience and submission to his spiritual director most complete. A little before the end he regained all his wonted calm and cheerfulness of mind, and with these dispositions surrendered his pure soul to God, upon the very day of the week on which it had been his custom to pray for a happy death.

2. Sir Thomas Preston, a formed scholastic, was born at the Manor, near Furness, in Lancashire, in the year 1643. He was twice married, and upon the death of his second wife, within six months of that of his only son, he decided on renouncing the world, and embracing the religious life. He

accordingly entered the Society at Watten, in 1674, at the age of thirty-one, assuming the name of Thomas Saville. He made the usual course of studies, but though remarkably talented, and in every way entitled to be professed of the four vows, having in fact publicly defended the theses of theology with distinguished success, he could never be induced to take Holy Orders. His scruples in this respect arose from his having twice contracted marriage, although he had been assured that a dispensation could be easily obtained. He was a considerable benefactor to the Province, and was always employed in teaching, so that his usual title of "Magister" was one to which he had an especial claim. He died at Watten, on the 27th of May, 1709, aged sixty-six.

May 28.

Father Thomas Stanney was born in Wiltshire, during the year 1558. He made his earlier studies at Rheims, and for his higher course entered the English College, Rome, in 1581, when twenty-three years of age. He began his theology in 1583, and was ordained Priest two years afterwards, returning at that time to England. Dr. Allen, writing to Father Agazzari, describes him as *juvenis nobilis et moribus modestissimus.* In the year 1589, he petitioned for admission into the Society, and having made his two years' noviceship, came back to England. The great efficiency of his apostolical labours here is very clearly shown in the strength of the faith which he instilled into his converts and penitents, and in the constancy with which they endured torments and even martyrdom itself.

Father Stanney is mentioned in the Life of Father John Gerard, as one of those who met Father Henry Garnet in 1593, to renew their religious vows and hold conferences together. On that occasion, foreseeing that he could not long escape betrayal into the hands of the pursuivants, he resolved

to redouble his efforts, and to employ each day as if it were the last allowed him for gathering in the fruit of his labours. During the brief interval of liberty left him he reconciled several hundred persons to the Catholic Church. In the meantime, he was beset by so many dangers that, being compelled to take refuge in very incommodious hiding-places, his health began to give way under the effects of cold and hunger. He was at length seized and thrust into a narrow cell in the Gatehouse prison. His arrest probably took place in 1606, at Arundel House, in the Strand, when he was acting as chaplain to the Countess of Arundel. He contracted a complication of diseases from the wretched and unwholesome state of his cell, enduring them all with the utmost fortitude and patience.

Having been exiled into Belgium, Father Stanney found his way to St. Omers, where, though invalided himself, he was appointed the Prefect of Health. He fulfilled with great care and readiness the duties of what is by no means an idle office, paying but little attention to his own pains. Although greatly tortured by the gout, his only remedy was to sprinkle his feet with holy water and increase the fervour of his devotions, seeking no other relief unless ordered to do so. Upon the sick, however, confided to his care, he always attended personally whenever he was able, serving them in the lowest ministrations, and endeavouring to cheer and encourage them by telling pious stories and quoting examples of some special virtue. But his own day came before long, hastened unintentionally by his great zeal for work. Being under the impression that he was much stronger than he really was, he called in a lay-brother to assist him in cleaning out the infirmary. While busily engaged in this humble occupation, he suddenly fell to the ground in a fit of apoplexy, and died on the 28th of May, 1617. Father Stanney was a man of solid religious virtue, of much experience in spiritual things, and most conscientious in the fulfilment of every duty. Father Garnet chose him as his confessor for over sixteen years.

May 29.

1. Brother John Liegeois, Temporal Coadjutor, was massacred by the Iroquois, in the Canadian Mission of Sillery, on the 29th of May, 1655. The account of his death describes him as having been a man of great heart, full of love and zeal for the savage tribes. The services which he rendered to them as well as to the French colonists, through his skill in masonry and the versatility of his talent for a variety of employments, won for him a wide-spread love and gratitude. The predominant aspiration of his soul, however, was that whatever strength and ability he had should be wholly spent in promoting the salvation of souls, and for that great end he was ready to sacrifice life itself. More than once he had braved the worst perils of captivity and of martyrdom, and in his truly marvellous watchfulness over the safety of his neophytes he had paced up and down, like a sentry, in front of their cabins, or had visited all alone different points in the outskirts of the forest by which their enemies might possibly approach to attack them. It was when thus acting as a scout in order to protect them, that one day an Iroquois took him by surprise, and having armed himself with musket and tomahawk, first shot him in the heart and then cleft his head in two. Thus did this intrepid missionary win his glorious crown of martyrdom by shedding his life's blood for Christ.

2. Father Lawrence Worsley, a native of Somersetshire, was born in the year 1613, entered the Society in 1633, and took his vows as a Spiritual Coadjutor in 1641. After working in the Devonshire District for five years, he was sent to Oxford, where he laboured from 1648 to 1652. From that date till 1674 he served in Hampshire and then worked for two years in the York District, dying on the 29th of May, 1676. He was

a missioner of great piety and of untiring zeal, and during the many years of his ministry in England he was most assiduous in administering the sacraments, in preaching, in catechizing and giving instructions, gaining a very large number of souls to Christ, besides rendering invaluable assistance and consolation to the Catholics of every degree.

May 30.

The Blessed Thomas Cottam, a Priest of the Society and a martyr, was born in Lancashire, of Protestant parents, and was sent for his education to Brazenose College, Oxford, in 1568. He then left his parents and his home, went to London, and undertook the direction of a free grammar school. He became an intimate friend of Thomas Pounde, by whom he was converted to the Faith, and persuaded to change the whole tenour of his life. He quitted England for Douay, and after studying there with exemplary diligence, went to Rome and was admitted into the Society in the year 1579. Like his firm friend, he had been drawn towards the religious life by the accounts which he had read of the labours and sufferings of the Jesuit missionaries in India. During the sixth month of his probation he was attacked by a very severe fever, and was sent first to Avignon and then to Lyons, to recover his health. He was ordained at Rheims, when on his way home to England, and arrived at Dover in June, 1580. He and others along with him were arrested immediately after landing, in consequence of minute information regarding each one supplied by the infamous spy, Stedd, who had made their acquaintance at Rheims. The Mayor of Dover, imagining that Dr. Ely, one of Father Cottam's companions, was an officer, sent the latter up to London, under his charge, to be handed over to Lord Cobham. When Dr. Ely refused to carry out his share in the transaction, Father Cottam, though

free to use his liberty, since he had made no promise, ultimately surrendered himself rather than bring his fellow-Catholic into trouble.

Father Cottam was imprisoned in the Marshalsea, and thence removed to the Tower, in both of which places he was most cruelly tortured. On the 14th of November, 1581, he was arraigned at Westminster Hall, along with Father Campion, and condemned to death as being a Catholic priest and a Jesuit. The day of execution was deferred for State purposes until May of the following year. While under torture the Father answered with great courage and candour, and when pressed to reveal the faults told by him in confession, he declared, "I will disclose my sins to none but God and my confessor." He frequently denounced the inhumanity of the executioners in presence of the higher officials themselves, and when, about the time of Pentecost, a fanatical Calvinist raved against the Church before a large company of distinguished Protestants, he gravely rebuked those present for giving their countenance to so wretched an apostate, warning them to attend to the concerns of their eternal welfare. On the scaffold itself the holy martyr gave further evidence of his zeal to save a soul, in his words to the hangman. "May God forgive thee," he said, "and be good to thee, my man, and make thee His faithful servant. Take heed, I pray thee, in time, and implore His grace, and no doubt but God will hear thee." He made a noble asseveration of his faith and constancy, when he found that his meaning had been mistaken, and immediately cried out, "Yea, if I had ten thousand lives, I would rather lose them all than forsake the Catholic Faith in any point." But it was not till after his death that it was discovered how generous and noble had been his desire to suffer for Christ's sake. Not content towards the end of his life with the pains of nearly two years' incarceration and torture, he had added to them the voluntary penance of a shirt of rough canvas, beneath his ordinary clothing.† Father Thomas Cottam was martyred at Tyburn, on the 30th of May, 1582.

May 31.

1. Father Thomas Glover was born at St. Helens, in Lancashire, on the 5th of March, 1781. He made his studies at Stonyhurst, and entered the Society at Hodder, in 1803, being one of the first novices received in the restored Province. He was sent to Palermo for his philosophy and theology, and was ordained Priest there in 1807. He said his first Mass in the Chapel Royal, at the request and in the presence of the Queen of Naples. His ordination was advanced that he might assist the poor English sailors in the harbour. Returning to England, he was appointed a Master, and for five years was Professor of Natural Philosophy, Chemistry, and other subjects, and was likewise Prefect of Studies. He made his Profession in 1819, and was sent to Rome in 1825, as agent for the English Province, on matters of importance. He was ultimately retained there by the General, Father Fortis, and appointed confessor at the Gesù. He occupied the confessional close to the door of the church, and spent many hours in it, as the town and country people flocked in great numbers to confess to him. At the Second General Congregation of the restored Society, he was chosen Secretary, and also Deputy Assistant for Spain. He was a Jesuit of remarkable ability and tact for business, and rendered most valuable service to the Province by defending it against the incessant attacks of its opponents in Propaganda. On account of his very pleasant and affable manner towards all, and the great interest which he took in obliging others, he was highly esteemed by the numerous English visitors in Rome. During his residence at the Gesù, in addition to his various occupations, he found time to compile two very valuable folios of MSS. for the volume marked *Anglia* in the Roman Archives of the Province, and bearing dates from 1635 to 1787. To these he added a third volume of much historical value to the English

Province, namely, "a Collection of Memoirs and Documents respecting the re-establishment of the English Province of the Society of Jesus." Worn out by continuous labour, and feeling that his constitution was seriously undermined, Father Glover returned to England in February, 1849, after the Revolution had broken out in Rome. After lingering for some time, he died at Walton Hall, on the 31st of May, 1849, at the age of sixty-eight.

2. In the neighbourhood of Cattemburg, a town in Bohemia, Father John Meagh, along with two lay-brothers, died by the hands of some Swedish soldiers, out of hatred for the Faith. While in the service of the Duke of Ossuna, Viceroy of the King of Spain, the Father had been converted from a worldly life by reading an account of the Irish virgin, St. Dympna. When making preparations for entering the religious state, he was wrongfully accused of some serious crime and cast into prison. Observing in it a statue of St. Ignatius, and calling to mind how that Saint had been himself imprisoned, though innocent of any fault, he was interiorly moved to place himself under the Saint's protection, and to invoke his aid in his own present trouble. He was soon afterwards set free. His devotion led him to visit Rome during the year of Jubilee, and he then met with an accident which seriously injured his leg. Hearing of this, the Jesuit Fathers received him into their house and nursed him until he had recovered. He was naturally full of gratitude for their kindness, and as he remembered that St. Ignatius had been crippled in a similar way, he considered the occurrence a suggestion from God that he himself should become a spiritual son of St. Ignatius. He therefore made his application and was received into the Society at Naples, in 1625. Having devoted himself during his noviceship with great fervour to the service of God in his native land, he was ordained Priest, and then sent, for a short time, into Bohemia, that he might prepare for his laborious work on the Irish Mission. Here he was especially noted for his zeal and earnestness, for his intense devotion in offering up the Holy

Sacrifice, and for the penetration and clearness of his remarks on spiritual things. Father Meagh was on the point of returning to Ireland when the Swedish forces made an incursion into Bohemia, and our Fathers thought it safer to remove to the neighbouring College of Neuhaus. It was on the road thither that he and his companions encountered some of the heretical soldiery, and were slain by them, Father Meagh receiving a gunshot wound in the breast. It is said that when leaving Glatz, after making the Spiritual Exercises, he learned, through a supernatural intimation, that he was about to suffer martyrdom. It is further stated, that the murderers were pursued and condemned to death, confessing that hatred against the Society had been the motive of their crime. Before the sentence was carried out, they are said to have been converted to the Faith. Father Meagh suffered death on the 31st of May, 1639, at the age of forty-one, having been born in Cork, in the year 1598.

JUNE.

1. Father Francis Cater, better known under the name of Berry, entered the English College, Rome, in 1618, at the age of twenty. He describes himself as having been born of a good family at Leyburn, near Louth, in Lincolnshire. His father was a schismatic, his mother a convert, and he himself was educated at York, making four years' studies afterwards at St. Omers. This preservation from the contamination of heresy he owed to his maternal uncle, Anthony Berry, who obtained leave that he should be brought up among the Catholics in the prison, by whom he was instructed in the precepts of the Faith, as well as in grammar. Francis was during his boyhood a very staunch confessor for the Faith. Until twelve years of age he was forced to accompany his father to the Protestant church, and again when fourteen his father renewed his efforts to educate him as a Protestant, and obliged him to live for a year with an heretical uncle. Another relative, however, came to the rescue, and Francis was sent across the sea. In 1621, he left Rome to enter the Society at Liege, and after holding the posts of Minister and Professor in several colleges abroad, he returned to England about the year 1632. He was employed principally in the District of Lincolnshire, of which he was for a long time Rector, and in which he died on the 1st of June, 1656.

Father Cater's spirit of affectionate loyalty to the Society and to Father General manifests itself in the official letter which he addressed to the Very Reverend Father Caraffa, immediately after his election, in 1646. He says: "While writing this my first *ex-officio* letter, I at the same time express

the hearty affection with which I congratulate our whole Society, though not your Paternity, on this event, since I well know that a most weighty burden is laid upon your shoulders, bringing rather trouble to you than joy. This one thing I pray our great and good God, that He will be pleased ever to bless all your Paternity's efforts and labours. As to what regards our affairs, we have been for these four years and more most grievously oppressed, having no rest, and no settled abode. About the beginning of these disturbances we numbered ten priests in our District, and were struggling hard to obtain a maintenance. I have never before witnessed so many manifest proofs of Divine assistance under afflicting circumstances as I have seen of late, nor such genuine cheerfulness and content filling the hearts of the faithful, who deem themselves only too happy to suffer for their fidelity towards God and their loyalty to the King. I myself have just returned from a particular town which, after a siege of six months, has capitulated to the enemy, and I am lying here in concealment, as the enemy's troops are now quartered in this place. I have lost all my sacred furniture; my well-stored library has been plundered, dispersed, or destroyed, and it is to me the greatest loss of all, that a portion of our Institute has perished with the rest. As for our annual income, seeing that the lot of other Catholics and Royalists is no better than our own, we have received nothing from them for the past three years. . . . I will, however, detain your Paternity no longer, but humbly casting myself at your feet, I beg for myself and for my *confrères* your holy prayers and benediction." Father Cater survived the date of this letter for ten years, without seeing much relief afforded either to himself or to his brethren.

2. Father Thomas Fleck, a native of London, was born in the year 1573. He entered the English College, Rome, in 1597, and was ordained Priest in April, 1601, joining the Society in the course of the same year. He made his Profession in 1639. After a long and laborious life in the

Leicestershire and London Districts, he was sent to Ghent, and afterwards to Liege, where he acted as confessor. On the morning of the third day of the annual retreat which he was making during Whitsun week in the year 1647, he was found dead in his bed, yet lying so composedly as to seem to be in a gentle sleep. As he had in his early life left an admirable character behind him at College, so during its whole course he was remarkable for great blamelessness of conduct, for his love of community life, and for his singular humility, so that when far advanced in years he begged to be appointed public reader at table. Even so far back as the year 1614, the College boys and townspeople of St. Omers were not without their Passion Play. Father Fleck describes one which he himself saw performed by the scholars at that date, and which resembled the modern Play in all its leading features. At St. Omers its representation was divided into a succession of Acts taken in due order on the six successive Sundays of Lent, and performed in the sanctuary of the College church. The scene of the Crucifixion was represented on Palm Sunday, and in it the nailing of the hands and feet was most skilfully enacted, together with all the accompanying circumstances as narrated in the Gospels. We are told that overflowing crowds of people of every class were present, and that feelings of intense reverence and devotion were excited in their breasts.

June 2.

Father Ferdinand Poulton, or Brookes, was born in Buckinghamshire, in the year 1601. He began his studies at St. Omers, and then entered the English College, Rome, when eighteen. In 1621, he joined the Society, at St. Andrea, and was assigned the charge of conducting a fellow-novice in bad health, to Belgium, after which he finished his noviceship at Watten.

He was appointed missioner at St. Omers in 1633, and Minister at Watten three years after, having been in 1635 professed of the four vows. In 1638, his name occurs in the Maryland Catalogue as the third Superior of that Mission. About this time, difficulties having arisen with the authorities on the subject of temporalities, the Superiors at home thought seriously of withdrawing the Fathers from Maryland, where their personal liberty was threatened, and their ministry hampered by vexatious regulations. Father Poulton, however, at this juncture expressed to his Superior, only a few weeks before his death, his strong feeling upon the point in words which are full of the apostolic spirit and well deserve to be recorded as applying to the exercise of every ministry in the Society. "Although," he writes, "on account of the dearness of corn, with our expenses increasing and our means of subsistence diminishing every day, we are sorely tried, and no persons in the colony can or will supply us with alms, and though Divine Providence shows us that we can hope for no support from the fruits of our own industry, or from the assistance of the Christians and Pagans, for whose salvation we are working, yet I cannot entertain any fear. God will provide us with necessaries, who feeds the birds of the air, though they sow not, neither do they reap; and He who sent the Apostles forth without staff or scrip to preach the Gospel, but meanwhile helped them in every necessity, will also furnish us, His unworthy husbandmen, with the means of living, in whatsoever manner may seem best to His Divine Providence. Wherefore our courage is not daunted, but rather increased and strengthened, since now God will take us under His protection, and will certainly Himself provide for us. King Pascateway has lately died most piously, but God will for his sake, as we may hope, quickly raise up seed for us in a neighbouring King, Anacostin, who has invited us to visit him, and has decided to become a Christian. There are many in other places who desire to do the same, so that we have every prospect of a rich harvest, unless this is lost through want of missioners who can speak the language of the people and are sound in health." His concluding words

seemed to foreshadow that abrupt sacrifice of his life which he was called upon to make in the flower of his age. "In whatever manner," he writes, "it may seem good to His Divine Majesty to dispose of us, may His will be done. I, for my part, would prefer to stay here among the Indians, labouring for their salvation, and to die of hunger, destitute of all human assistance, and lying on the bare ground under the open sky, rather than think even once of abandoning this holy work of God through fear of suffering or want. May God only grant me grace to render Him some service; the rest I leave to His providence." Father Poulton was soon after accidentally shot while crossing the St. Mary's river, on his way to establish a new settlement, and died in 1641, at the age of only forty years. Though not perhaps a man of brilliant talents, he had a practical turn of mind, and was gifted with a sound and prudent judgment.

June 3.

On the 3rd of June, in the year 1787, at St. Joseph's, upon the east coast of Maryland, died Father Joseph Mosley, a native of Lincolnshire. He left England for St. Omers at the age of twelve, and afterwards entered the Society, when eighteen, without returning home to his family. In 1761, he took his last vows as a Spiritual Coadjutor, but some years afterwards he was advanced to the degree of Professed Father. In 1759, he became missioner at Bromley, in the College of the Holy Apostles, and was sent out to Maryland, about the year 1764. Without apparently having ever visited his relatives, he announced to them by letter his departure for America, and in further evidence of his entire detachment from kindred and country, he assured them that his going was not a question of being exiled for the short space of sixteen years, but of abandoning his native land for

ever, through love of God and the desire to convert souls to Him. He wrote thus, as he himself states, lest his relatives should regard this step as one forced upon him, and not taken with his own free choice. He next explained to them that the motive which the religious life placed before him was not even the innocent pursuit of what pleased him, but the consideration of what would most promote the honour and glory of God. To so high and generous an aim as this his subsequent career fully corresponded. Two years later, he describes the number of the workers as but few, and speaks of their growing weaker and more worn out. They had to ride long distances, even twice a day, while he himself had often for a whole week ridden fifty or sixty miles daily. While he alludes to his own banishment into the remotest corner of the world, amongst Indians, negroes, and slaves, separated by the Atlantic and by thousands of miles from his dearest friends, at the same time he declares himself to be "perhaps the happiest man alive."

After he had been transferred from Portobacco to the Eastern shore, where the congregations were rarer to meet and the distances to ride much longer, he was directed to found a mission on the Wye river. There he began to live in a little dwelling of hewn planks, without bricks, stone, or plaster, and with a passage through the roof for its only chimney. After the lapse of a few years, he confessed, when writing home, that he had suffered a great deal since he had crossed the Atlantic and had reached his new settlement, but he was afraid he had deserved to suffer a great deal more, and might well pray "God be merciful to me a sinner." In the midst of a life so desolate and so devoted, the news of the Suppression of the Society came upon him as a painful shock, and of it he wrote to his sister: "I cannot even mention the subject without the tears rising to my eyes. . . . The body is dissolved, of which your two brothers are members; as for myself, I know I am unworthy of so great an honour. The Society is abolished, and with it will perish the whole structure of zeal and apostolic work which it had built up. Labour for others is a Jesuit's

congenial work; deprive him of his true character, and labour then becomes ponderous and distasteful." His last messages sent to England, twelve years subsequently, still dwell on the loneliness of his position, Father Lewis, the priest nearest to him, being placed at the town of Bohemia, fifty miles off. When his death was near at hand, it was this same Father who came from so great a distance to attend him, and while under his care Father Mosley succumbed to his long and fatiguing labours, at the age of fifty-six.

June 4.

1. Father Alexander Mackenzie, *alias* Clinton, was born on the 23rd of March, 1730. He entered the English Province in 1749, and was professed of the four vows in 1767. He was well grounded in theology, and made the public act. When sent afterwards to work in the London mission, he found ample scope for his energies, and was highly esteemed and admired for his fatherly care of the poor, especially of those detained in prison. In 1773, his zeal gained for him the title of the "Newgate Missioner," but a different side of his talent and character is shown to us in the fact that Mr. Thomas Weld, of Lulworth, charmed with his mental and social qualities as well as with his virtue and merit, obtained his services as chaplain at the Castle. He stayed there till about the year 1795, when he retired to Ireland, and died five years afterwards on the 5th of June, 1800, at the age of seventy. We have from his pen an edition of Dunlevy's *Catechism*, the *Spiritual Guide*, a *Treatise on Communion*, a translation of Père Grou's *Moral Instructions*, *Characters of Real Devotion*, the *School of Christ*, and probably the *Poor Prisoners' Comforter*.

2. Father John Evison, who was born in London during the year 1577, entered the Society in 1599, and was Professed in 1622. He

was sent to the English Mission in 1611, and in 1622 was stationed in London, where he served for many years. After he had done a great deal of good, and had gained much credit for the Society by his learning and abilities, he was seized and cast into prison. The close confinement and savage treatment to which he was submitted there, acting on a frame already debilitated by advanced age and hard work, nearly destroyed his reason. In this helpless condition he was conducted by his Superior with affectionate care to Liege, but no sooner did he find himself amongst his brethren than his mind was perfectly restored, and he employed his spare time in devout reading, prayer, and pious preparation for death. In 1649, he acted as confessor at the College. A few months before his death the clearness of his mind again became impaired, though he still continued all his practices of piety. After receiving the Sacrament of Extreme Unction, he suddenly exclaimed: *Amo Te super omnia; Dolco super omnia*, and then placidly expired on the 4th of June, 1651, at the age of seventy-four.

3. At a place and time unknown died FATHER MICHAEL, or NICHOLAS, FITZGERALD, for some time Superior of the Irish Mission. He was born in Munster in the year 1694, and entered the Society at Toulouse in 1716. He returned to Ireland in 1727, and ten years later became Rector of the College of Poitiers, which post he held for nearly eight years. This appointment is interesting and suggestive as being not the only instance of a British subject being selected to fill an office of greatest importance and responsibility in a country which would naturally regard him as a stranger and a foreigner, and of his performing the duties of that office for a considerable period with success and distinction. Father Fitzgerald was afterwards sent to Rome, as Rector of the Irish College, and remained there for upwards of four years. In 1755, he was made Superior in Ireland.

June 5.

1. Father Henry Lanman, a native of Suffolk, was the son of Mr. Lanman, of Westhorpe, a confidential retainer in the house of Sir Christopher Hatton. His mother belonged to the Walsingham family. He was born in 1573, and after being educated at different Protestant schools, and beginning life first as a law student, and then as a member of the household of the Catholic Lord Montagu, he was reconciled to the Church in 1596, at the age of twenty-three. While studying Father Jerome Platus' work on *The Happiness of the Religious State*, he resolved to enter Religion; and by the advice of Father Garnet, proceeded to Rome. There he joined the English College, in 1600, and was ordained in 1603, when he was sent into England by order of the Holy Father to recruit his health. He began his noviceship at Louvain the next year, and died of fever caught while attending the sick novices at St. John's, during a visitation which carried off three others besides himself. His death took place on the 5th of June, 1614. Though suffering from sickness, he distinguished himself by the great efforts which he made to assist any one who had the slightest need of his help in his capacity both of Spiritual Father and Prefect of Health. He waited on the sick day and night with the utmost care and alacrity, consoling and encouraging them in every way that charity could suggest. He seldom granted himself the sleep that was so necessary for him, spared himself no labour or fatigue, and with invincible courage ignored the imminent risk to which he exposed his own life. He washed the clothes, vessels, and bodies of the infected, employed himself when needful in performing the meanest duties, and with ever watchful regularity administered the prescribed medicines at the proper times. In fact, he left nothing for others to do. Under every circumstance he exhibited a wonderful suavity and gentleness,

was never heard to utter a sharp word nor seen to change countenance or manifest any feeling of annoyance. He held complete control over himself under the most acute pain, and was observed to smile even at the moment of his death, edifying all by his calm endurance and entire conformity with the holy will of God.

2. Father James Walsh was born probably in Waterford, about the year 1616, and entered the Society in 1636. He was living at Waterford in 1649. Father Verdier, the Visitor, describes him in his report as being "thirty-three years of age, of good abilities, of perfect candour, and a great lover of religious discipline." He converted many heretics to the Faith, and made himself very dear to the citizens of his native town by reason of his great purity in mind and body. On the 3rd of June, in the year 1650, he fell a victim of charity through attending the plague-stricken, when the pestilence was raging in the city.

June 6.

1. At Valladolid, in Spain, late in the year 1679, died Father Ignatius Brown. He was born in Waterford, in 1630, and after completing his course of Philosophy at Compostella, there joined the Society at the age of twenty-one. He became an eminently learned man, characterized by great zeal and virtue. He left Compostella for Ireland in the spring of 1663, and was soon after engaged at Waterford in preaching, catechising, and administering the sacraments. The Annual Letters of the years 1671 to 1674 speak of him as forming, along with Father Maurice Connell and Father Robert Mead, a glorious triumvirate, powerful in word and work, and promoting most zealously, amid poverty, suffering, and persecution, the cause of religion, especially in the southern portions of the country. He was a

very eloquent and indefatigable preacher, thus rendering great service to religion in Cork, Drogheda, Waterford, and other towns of Ireland. Despite repeated threats of imprisonment and exile, he continued with unremitting zeal to exercise his apostolic functions until, worn out with fatigue, he was forced by enfeebled health to withdraw from the scene of his arduous labours in the summer of 1673. He next proceeded to Paris where, through the influence of Père Ferrier, confessor of Louis XIV, and the generous assistance of Queen Catherine of England, he procured letters patent for the erection of an Irish house of studies at Poitiers, of which he was afterwards named first Rector. Later on he was appointed confessor to the Queen of Spain, but was taken ill and died while making his way to Madrid. He wrote several learned works, among which are *The Unerring and Unerrable Church,* a reply to a sermon of Andrew Sale, preached at Christ's Church, Dublin, in 1674; *An Unerrable Church or None; "Pax Vobis,"* &c.

2. Father Leonard Woodson was born in Hants, during the year 1591. In his youth he came under the influence of Father Henry Garnet, and was so deeply moved by his example and counsel that he resolved to embrace the ecclesiastical life. He entered St. Omers College, and from that proceeded to the English College, Seville. He conducted himself admirably in both Colleges, and was sent, when ordained as a secular priest, to the English Mission. There he proved himself to be for several years a most zealous labourer, until desirous of entering upon a more perfect way of life, he sought admission into the Society, to which he had already sent his younger brother. His virtues having become well known, his application was readily granted, and now, animated by still greater zeal and higher motives, he redoubled his former exertions. From this time his history followed in the line of other earnest missioners—constant persecution and anxiety, sudden flights, recourse to hiding-places day and night, and frequent exposure to cold and want. Like them, too, his constitution at length gave

way, and during the last four years of his life he was a paralytic. He peacefully expired on the 5th of June, 1651, at the age of sixty-one. Father Woodson probably entered the Society as a member of the Spanish Province, his name not appearing in our English Catalogues. A record of his life preserved in the Archives at Rome, praises him highly as a man of remarkable piety, who by his sweetness of manner, affability, and patience, and especially by his benevolence and charity, attached all hearts to himself.

June 7.

1. On the 7th day of June in the year 1692, died FATHER PETER BAILLOQUET, a member of the Province of Aquitaine. For forty-five years he had spent a life of suffering and labour in the midst of the savage tribes who inhabited that part of New France which extends for more than a thousand leagues from the eastern point of Acadia to the hunting-grounds of the Illinois. "Although he eventually succumbed," writes his Superior, Father Dablon, "to an illness which had lasted for full two years, yet he may be granted the title of martyr." Not only did he constantly undertake works of charity involving immense labour and fatigue, while he himself was suffering greatly from privation and from the want of the necessaries of life, having only the bare ground to rest upon, and no protection against the weather except some wretched cabin filled with suffocating smoke, but he remained all that time in imminent peril of a violent death. With fearless intrepidity which no menaces could daunt, he forced the savage Iroquois to listen, however unwillingly, to the precepts of the Gospel. Even when he had almost reached the age of eighty, he refused to allow himself any repose, and in spite of very serious bodily infirmities, he traversed day after day wide expanses of snow in order to find out the homes of those who either could not, or would not, come to seek him. It was his love of our Lord and of the

souls redeemed by His Blood which gave him strength and perseverance to achieve so much. One day, while he was denouncing with apostolic earnestness some great crime that had been committed, a savage in a frenzy of rage aimed an arrow at his breast. Finding that it had missed its mark, the holy man cried out in the bitterness of his grief: "Alas, I see that I am not worthy to die for Christ." But in truth God was reserving His servant for a more prolonged and more searching trial of his constancy and fidelity in order to bestow on him a still higher and richer reward. This new trial was an attack of paralysis which seized upon all his limbs, and was borne by him for a whole year with heroic patience and resignation, every remedy tried proving unavailing, so that he could obtain no assuagement of his pains. He maintained, however, his soul in an uninterrupted peace and union with God, that satisfied his every desire, and rendered him superior to suffering. At the end he was granted the great and unexpected consolation of a visit from one of his religious brethren, who attended him in his last moments and fortified him with all the rites of the Church. Thus full of merit, and victorious in the numberless conflicts in which he had been engaged with the evil one, this faithful servant of God slept peacefully in His bosom, when in the eightieth year of his age, and the fifty-ninth of his religious profession.

2. Father Ralph Bickley, a native of Hampshire, was born in 1557, and became a student of Exeter College, Oxford, where he was probably reconciled to the Catholic Church. At the age of twenty-two he entered the English College, Rome, and after he had been ordained Priest, was sent to England in 1583. His life, like so many of his fellow-missioners, bears on it the heroic stamp of imprisonment and suffering, and as he was probably received into the Society in 1597, when actually in bonds, and had passed seventeen long years in durance, it may truly be said that he spent most of his missionary life in prison for the Faith. On arriving in England, Father

Bickley did not long enjoy his liberty, he was seized and committed to prison in 1585, when he was confined in the Gatehouse. Probably about the year 1592, he was transferred to the Tower, and a little later on was removed to Wisbeach, where he had Father Weston for a fellow-prisoner. This Father established a new and closer fellowship with him by promoting his admission into the Society. Father Garnet also urged his suit with Father Parsons, remarking of him: "He is a very singular man. I pray you obtain this. He hath sued these twelve years. He is with Father Weston, who desireth it greatly."

In 1603, Father Bickley was once more moved, this time to Framlingham, preparatory to his banishment. Returning again to the English Mission, he was betrayed and arrested by an unhappy apostate, who cheated him out of £20, upon a promise of liberty to walk abroad in the fields and so make his escape. On this occasion he was committed to prison by George Abbot, the Protestant Archbishop of Canterbury, who, after trying to involve him in many false admissions, sentenced him on the ground of his refusal to take the new oath of allegiance to the King. In June, 1618, Father Bickley was released at the instance of the Spanish Ambassador, and taken by him across to the Continent. Father More states that he died shortly afterwards in the English College, St. Omers, at a good old age.

June 8.

1. Father William Forster, or Anderson, was born in Essex, in 1588, the child of a mixed marriage, and having been brought up chiefly amongst Protestants, he lived as a schismatic until he was fourteen. He was then reconciled to the Church by a Catholic priest, who was a prisoner for the Faith, and by the help of another priest went to make his studies at St. Omers, where he distinguished himself by his talents. He entered the

English College in Rome, when eighteen, and at the end of his course there, took the usual college oath and received certain of the minor orders. In 1609, he entered the Society, and made his noviceship at Messina. He was placed as Professor of Philosophy at St. Omers, and taught for many years with great success, although constantly suffering from asthma, a complaint which proved fatal to him in the end. He was sent to the English Mission, and stationed at St. George's, Worcester. While there he was instrumental in converting to the Church the eldest son of the Protestant Bishop of the diocese. This young man had led a wild and dissipated life, and having brought himself to the verge of death, was stricken by remorse and penitence for his sins. He earnestly implored his sister, who had become a convert, to send for a priest, as he wished to die in the Catholic Church. Father Forster visited him three times, heard his general confession, and administered to him all the consolations of religion. Upon the dying man's acknowledgment to his father of the step which he had taken, the latter caused the good priest to be seized and brought into his presence, and after a rigid examination, tendered to him the infamous Oath of Supremacy. The missioner refusing to take it, was then thrust into a loathsome prison, which was probably the common gaol. After some delay, he was carried to London, and there treated with greater indulgence, until, through the exercise of Queen Henrietta Maria's influence, he was eventually released from confinement. It is recorded that the Bishop paid the penalty of his tyrannical act, by a miserable death, accompanied with great mental and bodily suffering. About 1633, Father Forster was removed to the London District, and, in 1642, was sent to St. Omers College, and appointed Spiritual Father, having become incapacitated for further active service by the return of his former complaint in a very aggravated form. From Sander's *Flandria Illustrata*, it may be gathered that Father Forster was appointed to be the second Rector of the House of Tertians at Ghent. He died at St. Omers, on the 9th of June, 1657.

2. Father William St. Leger, a native of Kilkenny, was born in 1597. After making all his studies, including four years' Theology in Sicily as a secular, he entered the Society at Tournay, in 1621, and was professed of the four vows in 1635. He was a good linguist and an accomplished scholar, and taught classics for many years. He was employed in several different offices as Superior, Consultor of the Irish Mission, and confessor and director of the Sodality of the Blessed Virgin. He was a man of singular gentleness of disposition and prudence in judgment. During the Civil War he was condemned to be banished from the kingdom, and was treated by the Puritans with excessive cruelty, against which not even his infirmities could protect him. In 1650, he was Superior of the College at Kilkenny, and was removed to Galway when the former city was taken. He was obliged at last to fly, as his zeal had rendered him an object of special hatred to the enemies of the Church, who frequently declared, that as long as he had life left in any part of his body they would not suffer him to remain amongst them. Escaping into Spain, he succeeded Father Lombard in the Rectorship of Compostella, and died there on the 9th day of June, in 1665.

June 9.

Father William Crichton, member of a noble Scotch family, was a man of considerable zeal and talent, and made three attempts, at the risk of his head, to deliver his country from the Protestant yoke. He was a relative of Father Edmund Hay, and Father Nicholas de Gouda, S.J., when sent into Scotland as Legate from the Pope, writes to the General, Father Laynez, in 1562, that his escape from capture was owing wholly to the extraordinary energy, courage, and ingenuity of these two young men, who afterwards joined the Society abroad. Father Parsons sent Father

Crichton into Scotland in the beginning of Lent, 1582, to treat with the Duke of Lennox concerning the instruction of the young King James in the Catholic religion. The Duke gave Father Crichton a written promise to this effect, which he carried with him to Paris, and thence to Rome. "But," says Father Crichton, "the plea (that namely of securing a Catholic bride for James), which might have been easily carried out in two months, was spread over two years, and so came to the notice of the English Court."

Two years later, the General sent Fathers Crichton and Gordon to Scotland, but the former was taken prisoner at sea, and having been recognized at Ostend to be a Jesuit, was on the point of being hung, under suspicion of having been concerned in the murder of the Prince of Orange. At this juncture, Queen Elizabeth, hearing of his imprisonment, sent a ship to seize and convey him into England, and he was lodged in the Tower of London, on the 16th of September, 1584; his place of confinement was the Martin Tower, situated in the inner corner of the bastion wall towards Smithfield. The Father's liberation in 1586, was probably owing to a confession of one Master Parry, that when he consulted him whether it was lawful to kill the Queen, Father Crichton distinctly and strongly said that it was not lawful. These words being repeated to Elizabeth, she remarked that it could not be true that all the Jesuits were in conspiracy against her life, if this Jesuit had declared that it was unlawful to kill her, and had done his best to dissuade one intending assassin. In 1596, Father Crichton was at Seville, and it was clear that King James had actually employed him, either sincerely or with duplicity, in a delicate commission to petition the Pope's favour and the appointment of a Scottish Cardinal, offering, at the same time, liberty of conscience for Catholics. In a letter addressed, in the year 1605, to Father General Acquaviva, Father Crichton was obliged to admit that since the death of the Queen of England all the promises and fair hopes had proved futile, and that he himself could see no prospect of any

brighter issue. Indeed, when he was compelled to leave the country and retire into Flanders in 1596, he had then begun to devote all his energy to the foundation of the Scottish Seminary at Douay. He was living in Paris in 1615, and when writing on the 14th of July of that year, he inserts this characteristic remark : *Verum est ætatem me non gravare multum, quamvis anni abundant.* He died at Lyons, on the 9th of June, in 1617.

June 10.

Father Thomas Laithwaite, better known under the assumed name of Kensington, was born in 1576. He was the eldest of four brothers who all joined the Society, and having made his earlier studies in England, he went for the study of philosophy and theology to Seville. Returning in 1604, he landed at Plymouth, but while waiting for horses to convey him to Exeter, he was arrested under suspicion of being a Catholic, and required to take the heretical Oath of supremacy and allegiance. On refusing to do so, he was searched and plundered of everything, and then committed to Exeter gaol. He was there placed under the charge of a tyrannical gaoler, who made him mount upon a stool in the prison courtyard, that he might be exhibited to the people as a Papist. Father Laithwaite made use of this opportunity to address the assembled crowd, and courageously acknowledged that he was a Catholic. He at first rejoiced at finding himself heavily fettered and thrust into a dungeon filled with the vilest criminals, but soon became so disgusted with the depraved language and behaviour of those around him, that he paid for the privilege of having a separate cell. In his great charity he purchased a like favour for two needy fellow-prisoners, and being thus reduced to the meagre fare dealt out to all the prisoners, he compensated for the wants of the body by supplying more abundantly those

of the soul, and distributing his spiritual exercises over the different portions of the day.

Father Laithwaite was arraigned and condemned to death for his priesthood, but was left to await execution later on. It was in this gaol that he wrought the conversion of his brother Edward, who was at the time so pronounced and bitter a Protestant, that he was entrusted with his brother's custody. Father Thomas had the great happiness of receiving him into the Church on the following Christmas Day. About the same time he afforded such great spiritual consolation to a fellow-prisoner under sentence of death, whom he instructed, exhorted, and admitted to the sacraments, that the poor fellow embraced him with tears of joy, and then, full of hope and peace, prepared himself for execution. Six months afterwards the Father's own sentence was commuted to that of perpetual banishment, and he was put on board a vessel bound for St. Malo. A storm, however, having driven the ship back to the Hampshire coast, he effected his escape, and hastening to Father Garnet, begged to be admitted into the Society. He was again apprehended, but escaped for the moment by a clever ruse from the inn where his captors had lodged him for the night. He was once more taken when trying to reach London, and let off on the payment of a fine by his brother. He was at last able, at the age of thirty-one, to commence a regular noviceship at Louvain, in 1606, taking his simple vows in February, 1609. He then returned to England and spent four years in various missions, where he gave frequent proofs of prudence and courage. At the end of that time he was betrayed by an apostate, seized and thrown into Newgate. Though embarked by the Government for a foreign port, he was put ashore, through some mistake, on the English coast, and thus escaped until the following October, when he was again betrayed and lodged in the Gatehouse. He received here such brutal treatment at the hands of the gaoler, that he successfully planned with his fellow-prisoners a means of escape. It was during his imprisonment in the

Gatehouse that Father Laithwaite was one of the four priests brought to Lambeth Palace, on the 12th of May, 1614, to inspect the entries in the Diocesan Register, which professed to record that Matthew Parker was consecrated in Lambeth Chapel, and not at the Nag's Head. This was done in consequence of Father Fitzherbert's confident assertion that these passages were forgeries, and his demand that they should be produced. On Father Laithwaite's refusal to pronounce any positive opinion as to their authenticity, unless they were transcribed and leisurely examined by him, Dr. Abbot, the Archbishop of Canterbury, promised that the copies should be made out and sent. The promise was, however, never fulfilled. For the remaining forty years of his life he lived in the house of a pious and distinguished Catholic, instructing his numerous family in learning and in the practice of virtue, besides making constant excursions to assist the Catholics round about. In this work he showed all the zeal and diligence of his previous years. The Catalogues of the Province, from 1621 until 1649, make mention of him as being connected with the London District. He died in that residence on the 10th of June, 1655, aged seventy-nine.

June 11.

1. On the 10th of June, in 1672, died Father Thomas Cary, a native of Suffolk, who was born in 1621, entered the Society in 1639, and was professed of the four vows in October, 1656. He was sent to St. Omers College as Master and Prefect, and then passed on to the English Mission in 1654, where he served in the Residence of St. John the Evangelist, Durham. He was appointed Rector of St. Omers in 1669, and died in that office, aged fifty-one. He proved himself to be a man of singular virtue and great tact in forming the minds of his scholars to piety. How carefully he acquainted

himself with the character, habits, and attainments of each one, and even with all the circumstances of their lives, is shown in the detailed reports which he wrote of those whom he sent to the English College, Rome. Father Cary was also remarkable for his devotion to the Saints, and the veneration in which he held their relics. In order to inspire a like reverence into the members of the community and the congregation, he adorned the high altar of the College church with a large number of relics framed in splendid reliquaries.

2. Father Thomas Daniel, who wrote under the name of West, was a celebrated author and antiquarian. He was born in Scotland, on the 1st of January, 1720, entered the Society at Watten, in September, 1751, made his higher studies and his theology at Liege, and was professed of the four vows in 1769. About this time he was missioner at Holywell, and in 1773 he served the missions of Ulverstone and Furness. Lord George Cavendish, the owner of Furness, was on very friendly terms with him, and, according to a memorandum still said to exist, amongst other valuable papers, at the chapel-house of Hornby, Lord George offered to him the use of a crypt, then in perfect condition, at Furness Abbey, for the accommodation of the Catholics in the neighbourhood. This offer, however, Father Daniel was not in a position to accept. The papers above named were removed by him from Holywell to Sizergh, probably for further consultation. After subsequent sales of property connected with Furness, the sum of upwards of £1,500 of the proceeds were expended upon the house and chapel at Ulverstone. Father Daniel was the author of *A Guide to the Lakes of Cumberland*, and of *The Antiquities of Furness*, a work frequently referred to in the modern edition of Dugdale's *Monasticon*. He died at Sizergh, on the 10th of June, 1779, at the age of fifty-nine.

3. Father James Carney was born in Cashel, in the year 1598, and entered the Society in Spain, in 1621. He made his Profession in 1634,

when in the Province of Castile, and was afterwards appointed Rector of the Irish College in Seville. Subsequently he became Rector of the Irish College, St. James', Compostella, and when in a similar position at Salamanca he rendered great service to the College there. He died at Compostella, on the 10th of June, 1648. Father Carney was held in the highest esteem by the Bishops of Spain on account of his extraordinary sanctity and learning. His memory survived him long after his death.

June 12.

Father Thomas Angier, a native of Norwich, was born on the 19th of February, 1730. The family to which he belonged had previously come over from France, and settling in Shaftesbury, had formed a nucleus of Catholic influence in that part of the country, when Catholic priests were few, and churches and chapels were only dreamt of as future possibilities. On the evening of the day before Mass was to be celebrated, Catholic families used to come to the house from many miles round, and every available space was filled to overflowing. Father Angier entered the Novitiate at Watten, in 1752, and made his Profession in 1770. Three years after this he held the post of Rector of the English College, Bruges, at the time of its violent suppression by the Austro-Belgian Government; and he had much to suffer on that occasion, being kept in close confinement at Ghent for several months. Marouex, one of the commissaries, had forced his way at nightfall into a room in which the community was assembled, and had commanded Fathers Angier, Plowden, and Carroll to follow him through files of armed soldiers to a coach drawn up at the door, by which they were conveyed to the College of the Flemish Fathers, an act loudly resented by the students. When restored to liberty, Father Angier crossed over

to England, and retired to Norwich, where, in 1775, he succeeded Father Galloway. The penal laws were at that period in full force, and it was found necessary to bolt and secure the chapel doors every day before Mass could be commenced. A writer in the *Orthodox Journal* describes Father Angier, on his arrival at Norwich, as a man "whose saintly appearance and pious demeanour remained for long in his recollection, and were deeply impressed upon his heart." That his inner life corresponded in every way to this description is evidenced by the testimony of a small MS. book, in his bold and clear handwriting, preserved amongst the Archives of the Province. This little book contains his meditations made during the two years preceding his death. At the end is the following note, put down a few months before it took place: "Sept. 27, 1787. Purpose to commence to-morrow the Devotion of the Ten Fridays in honour of St. Francis Xavier, and to beg of Almighty God, through the Saint's intercession: (1) a perfect purity of body and mind; (2) a true humility; (3) an ardent zeal for my own sanctification; (4) a happy death; (5) relief in my corporal infirmities, or grace to bear them with a cheerful resignation." Father Angier served the Norwich Mission from 1775 until his death there, on the 12th of June, 1788.

June 13.

Father Charles Plowden, one of the most remarkable members of the English Province, was born at Plowden Hall, Salop, on the 1st of May, 1743, or, according to a family genealogy, on the 10th of August. He made his earlier studies at St. Omers, and entered the Society at Watten, in 1759. After the usual course of teaching and study, he completed his theology at Bologna, was ordained Priest in Rome, on the 30th of September, 1770, and celebrated his first Mass at the altar of St. Aloysius, in the Roman

College. At the time of the Suppression of the Society he was Minister at the English College, Bruges, and was one of the victims in the violent seizure of that College. Of this event, he wrote a valuable and interesting account in 1807. On regaining his liberty, Father Plowden joined the English Academy established at Liege, and for some time held the post of Spiritual Father. In 1784, he became chaplain to Mr. Weld, of Lulworth Castle, and acted as tutor in his family; and in November, 1794, he rejoined his old *confrères* at Stonyhurst, three months after their migration from Liege. Upon the virtual, though not formal restoration of the Society in 1803, he was appointed Master of Novices in the new Novitiate opened at Hodder Place, and made his Profession in the domestic chapel there, on the 15th of November, 1805. While holding this office he composed his admirable series of exhortations to the novices, which are still much esteemed for the solidity and clearness of their spiritual teaching, and for the sound religious principles which they clothe in a polished yet vigorous English style. Besides being thoroughly imbued with the spirit of St. Ignatius and a firm upholder of the integrity of the Constitutions, Father Plowden was equally zealous in maintaining the authority of the Holy See. Like St. Francis Xavier, he urged on his subjects a truly apostolical deference and charity towards those members of the secular clergy with whom they were called upon to co-operate in missionary work. In his instructions to the novices at Hodder, he touches frequently on the same subject. He would have them spare no pains to become perfect instruments for good in the hands of their Divine Master. "If we have the charity of Jesus Christ," he would say; "we will often exclaim, with Moses, 'Would that all the people might prophesy.' So far from depreciating those who are labouring alongside of us, or giving way to a jealousy utterly unworthy of one whose only desire is to see his Master loved and served, we should beg of God to prosper their work and add greatly to their merits." The Bull restoring the Society was issued by Pius VII., on the 7th of August, 1814,

under the title of *Sollicitudo Omnium Ecclesiarum*, and Father Plowden was announced on the 8th of September, 1817, as the next Provincial, on the retirement of Father Marmaduke Stone, who then became Master of Novices. Father Plowden was appointed at the same time Rector of Stonyhurst, but was in 1820, summoned to Rome to take part in the election of a new General, in place of Father Brzozowski, who had expired in the February of that year.

On his way home he died suddenly during the night at Jougnè, in France, on the 13th of July, 1821, aged seventy-eight. His death was caused by an attack of apoplexy, said to have been hastened by the mental anxiety and suffering he underwent during the complicated trials, difficulties, and opposition to which the resuscitated English Province had for several years been exposed. The well-known tradition must not be omitted, that when his body was laid in the parish cemetery of Jougnè, the unexplained title of "General" led to the mistake of his being buried with military honours. He left many written works behind him, in which he treated of a variety of subjects with great power and ability. *The Records of the English Province* say very justly of him, that "it can boast of but few members more remarkable for talent, learning, prudence, and every religious virtue, combined with solid and unaffected piety." He lived in a time momentous alike for the Catholic religion in England, and for the restored Province, in the renovation and reconstruction of which he was the principal helper, along with Fathers Marmaduke Stone and William Strickland.

June 14.

1. At No. 76, Upper Church Street, Dublin, on the 15th of June, 1807, died Father Richard O'Callaghan. He was born in 1728, and made his studies at the English College of the Society in Seville. After his

ordination he was sent as a missioner to the Philippine Islands, where he laboured with great zeal for many years, even at the risk of his life, being on one occasion wounded by a savage while employed in the duties of his ministry. Shortly before the Suppression of the Society he returned to Ireland, in November, 1771. During the weary years of waiting that intervened before its restoration he never ceased to pray and long for so happy an event, fully anticipating the renewal of his religious Profession. "To him," says Dr. Oliver, "his country must ever be indebted for his honourable and generous efforts for the education of youth, and the re-establishment of his brethren." The supreme consolation of his life was the actual renovation of his vows in the restored Society. This venerable Jesuit went to his reward at the age of seventy-nine, full of years and merits, and was interred in the Chapel of St. George's Hill.

2. On the 14th of June, in the year 1685, FATHER WILLIAM SMITHERS nobly devoted his life in the cause of charity. He was born in Paris in 1656, and entered the Society in 1675. In 1683, he was a Tertian at Ghent, and in the following year he was appointed Procurator of Watten. No better proof could be had of his zeal, of his courage and disinterestedness, of his calm and assured confidence in the goodness and mercy of God, than the act by which he calmly faced almost certain death. In the progress of the rebuilding of St. Omers College, after its destruction by fire, one of the labourers went down into a deep and long unused vault, and being overpowered by the foul air, had only time enough to call out for a priest before he became insensible. Father Smithers, although previously warned of the danger and almost forcibly restrained by the bystanders, sprang into the vault below, and hastening to the side of the dying man did all he could for him, and then pronouncing with great difficulty the words of absolution, sank down unconscious on the ground at his side, and instantly expired.

3. At Drogheda, in Ireland, on the 15th of June, 1649, died Father Robert Netterville, a glorious martyr for the Faith. He was born in Meath, in 1582, entered the Society in Italy during the year 1604, and returned to Ireland in 1617. In spite of his age and infirmity he was dragged from his bed by the heretical soldiers, and so cruelly beaten with clubs, that the bones of his neck and shoulders were broken, *effractis ad callem et humeros ossibus.* He was left half-killed on the highway, and died from his wounds four days afterwards. His only offence was the double fact of his being a priest and a Jesuit, and he was full of joy at being found worthy to suffer and die for Christ.

June 15.

1. The 15th day of this month is devoted to the memory of two intrepid champions of the Faith in Canada; the first of whom was Father James Bruyas, who died in the year 1712, after forty-five years' labours. He underwent every kind of suffering except that of a violent death, and the reputation of his sanctity was so high amongst the Iroquois, that they absolutely refused to surrender up his precious remains, when often required to do so. On his arrival in New France, he was sent to evangelize the boldest and most ferocious of the savage tribes, their natural passions having been all the more inflamed by that degrading vice of drunkenness which the Dutch and English traders had introduced amongst them. Exposed for many years to their cruelty and insolence, Father Bruyas found his only consolation in being able to baptize a few of the natives when at the point of death, a good many infant children, and certain poor captives to whom he opened the gates of Heaven before they were inhumanly burnt alive. We have the following account of him in 1669, shortly after he had commenced his labours. "The rapid changes from moments of temporary relief to the advent of fresh troubles, from better hopes of the souls committed

to him to despair of doing them any good, were in his case a source of constant anxiety, in which his only comfort was to turn to God in prayer. He spent the whole day in visiting their cabins, lest any of the sick should die without baptism, and made as light as he could of the insolent menaces of the natives who when in drink tried to destroy the chapel he had built for them, and frequently attempted to take his life. During the greater part of the year his only food was dried frogs, and he was thankful for having even these to eat. A ready and courageous acceptance of every variety of hardship is the mark of a true vocation to foreign missions. It goes even so far as to prefer those countries that are most isolated and most destitute of all human consolation, because they are the most fruitful in the sufferings which God especially blesses by Divine consolations. It is necessary, as Father Bruyas himself remarked, that while here we should be prepared for everything, for a violent death, just as much as for a life of continued persecution. The true and all-sufficient consolation lies in this, that either the one or the other is accepted only out of pure love of God."

2. Father De Ville had worked in turn amongst the Abnaquis, the Illinois, and the colonists of Louisiana, and had traversed on foot fields of ice and snow, as well as desert lands and thick forests. He was often in danger of being carried along and drowned in the rivers which he had to cross during the midst of winter, when the ice was not strong enough to bear his weight. At one time disease had so crippled him and weakened his strength that he could scarcely move. But our Lord healed him, so as to prolong his labours and sufferings. His great charity, self-abnegation, and zeal did not, however, save him from persecutions and the vilest calumnies, but God took upon Himself his defence, and his accuser, in a particular instance, humbly prayed him to pardon his crime, acknowledging that the servant of God was a true saint, from whom he had received nothing but kindness. Father De Ville died in 1720, at the age of forty-eight.

3. Father Du Jaunay died at Quebec, on the 16th of June, 1780. He was born at Vannes, on the 11th of August, 1704, and entered the Society on the 2nd of September, 1723. He was sent to the Canadian Mission in the year 1734. He greatly signalized himself by saving the English garrison of Detroit in 1763. But his name especially deserves to be recorded as the compiler of his magnificent Dictionary of the Upper Algonquin Language, which is still preserved in the Library of the McGill University, Montreal.

June 16.

1. Father John Rastall belonged to a well-noted family in the county of Gloucester, and was probably son of William Rastall, Judge of the Common Pleas, in the reign of Queen Mary. He was thus grandson of the famous printer who married a sister of Blessed Thomas More. He was born at Gloucester, in 1527, was educated at Winchester College, and became a Fellow of New College, Oxford, in 1549. He took his degree of M.A. in 1555, and was ordained about the same time. Five years afterwards he quitted the College for conscience sake, went to Louvain, and thence to Antwerp and Rome, where he entered the Novitiate of St. Andrea in 1568, being for a short time fellow-novice with St. Stanislaus Kostka. After acting as English Penitentiary at St. Peter's, he was sent to the house of the Society at Hall to fill the posts of confessor and consultor. Thence he passed to Augsburg and Ingoldstadt, in which last place he was appointed Vice Rector of the College. He died at the same College, on the 15th of June, 1577, in middle life, while still Superior. His death was, according to historians, the result of an heroic offering up of his life in place of that of the eminent and saintly Provincial of Upper Germany, Father Paul Hoffæus, whose death was then hourly expected. Father Rastall deeming that the sacrifice

of his own life was a small matter compared with the loss of so valuable a man, made an oblation of himself to God in exchange. He not only directed the community to pray for the Provincial's recovery, which really implied his own death, but he himself made a pilgrimage for the same intention to a sanctuary, about eight miles distant, the Church of St. Saviour the Greater, a shrine famous for miracles. God accepted this signal act of devotion, for although when he left the College he was in perfect health, yet immediately after his return from registering his vow he fell sick of the same complaint, took to his bed, and died. The death of Father Hoffæus did not occur until the 17th of December, 1608, when he was eighty-five. Father Rastall was accounted at Oxford an able controversialist, and he published at Louvain his famous book against Jewell, the Protestant Bishop of Salisbury.

2. On the 12th day of this month, in the year 1690, FATHER FRANCIS LE MERCIER, veteran missioner of New France and of the Antilles, made a holy death at Martinique, after cultivating that vineyard for about fifty-five years. The greater portion of this time was spent in Canada, while the savage Iroquois were deluging the ground on all sides with the blood of martyrs. "We know well," writes one, when about to place himself at their mercy, "that their hands and lips are stained with blood, and that the fires at which they roasted the limbs of their victims are scarcely yet extinguished. But had the Apostles refused to labour amongst the heathen until they were assured of the safety of their lives, they would not have deserved their glorious title." When, on two different occasions, Father Le Mercier was named Superior of the Mission, he addressed his appeal for fellow-labourers only to "those generous souls in whom the prospect of danger was but an incentive to deeds of still greater heroism, and who felt no fear where everything was to be feared." Also for their further encouragement, he assured them that, whether peace or war was to be their portion, they

might be certain of having much, very much, both to do and to suffer for God. One of the most valuable works of mercy undertaken for the good of the faithful and of unbelievers alike, was the erection of a hospital in the midst of the Huron population, destined to be a noble monument of the zeal and charity of the good Father. "This is truly," exclaimed a savage, when carried to it, "a house of God rather than of invalids. Till now, I never conceived that sickness could be a blessing, but now I value it more than good health. Heaven's best gifts have come to me through my trouble, and in this place God has shown me that He alone can satisfy all my desires."

More than thirty-seven years had already passed since this intrepid missionary first entered upon his life of self-sacrifice, and he might fairly have been looking forward to a day of rest, when an order came from Superiors that he should take in hand the Mission of the Antilles. In the fulness of his heart he would fain have undertaken the hardest portion of the work, but he had grown too feeble for more than the modest and humble office of teaching catechism to the younger children. Yet even then, as it was remarked at the time, the zeal and energy which he threw into every word, action, and gesture, drew others more powerfully than any sermon could have done, to try and attain some share, at least, in the strength and confidence of one whose soul was in constant union with God. Such a spirit as this was one of the most precious fruits of that purity of heart which characterized the aged and saintly missioner from his earliest childhood down to the moment of his death, at the age of eighty-eight.

June 17.

Father William Bathe was the son and grandson of lawyers who rose to high legal positions in Ireland, and was related to many noble families. He was born in Dublin, on Easter Sunday, in the year 1564, and began his studies in his own country, but for his philosophy and theology he went on to Oxford and thence to Louvain. In his early life at home he gave promise of considerable prudence, tact, and discretion, and won the hearts even of those who differed from him in religion, by his genial manner, his personal gifts, and his varied accomplishments. These included an unusual skill in developing as well as playing on different musical instruments. In 1583, he went to Oxford and spent several years there, but he had been too carefully and piously brought up as a Catholic to have any leaning towards Protestantism. After inheriting the wealth and high position of his family, he was sent to England, with a commission of some importance to Queen Elizabeth, and was received by her with very marked favour, yet he was not in the slightest degree dazzled by the allurements of Court society. On his return to Ireland he resolved to give himself up to study and the practice of virtue, beginning at once a life of seclusion, penance, and union with God. His fervent zeal for the salvation of souls drew his desires towards the religious state, and after some little hesitation, he applied for admission into the Society in Flanders. When he had spent a few months in the Novitiate, his Superiors found him sufficiently advanced in the spiritual life to be trusted with the post of Socius to the Master of Novices. In this office he gave a rare example of virtue, and was sent to the College of St. Omers, where he assisted in training the young English students in letters, but still more in the experience of spiritual things.

After this, Father Bathe fell unfortunately into bad health, and was sent to complete his studies at Padua. Here he begged to be allowed to

attend those in need of his services, seeking them out himself in the hospitals and prisons, with especial preference for the poorest and most neglected. While thus engaged, he was selected by the Holy Father to accompany Father Mansoni, the Apostolic Nuncio, into Ireland, going with him first into Spain on business of importance. Father Mansoni returned later to Italy, but Father Bathe remained in Spain, doing excellent spiritual work among the citizens, and more especially the highly-cultured students of the University of Salamanca. He had received from Heaven a singular faculty of giving the Exercises with so great effect, that it seemed as though he could do what he liked with souls, his room being constantly crowded with people who came to him for religious direction. He took particular pains in teaching the very poor, and established amongst them a confraternity, which he placed under the patronage of the rich. He also rendered signal assistance to the Irish College during its short existence under Jesuit control, and many future professors, bishops, and even martyrs, were brought under his influence while Dean of the house, receiving instruction from him at the same time in ecclesiastical music and the ceremonies of the Church. After being summoned to Madrid to begin a course of Spiritual Retreats, he caught fever there, and died within seven days on the 17th of June, 1614, in the fiftieth year of his age and the fifteenth of his life in Religion. He died as he had lived, giving edification to all as an example of very high sanctity and Christian perfection. His life was, in truth, one of almost constant retreat; he took but small interest in the things of this world, and never consulted his own ease or comfort, but made all his journeys on foot. He was very rigorous in the use of the discipline, habitually wore a hair-shirt, and gave himself but little time for sleep. He was remarkable for his devotion to the Blessed Virgin, fasted every Saturday in her honour, and on that day spent two hours in prayer and in the contemplation of her virtues and the great graces she had received from God. His spirit of poverty was so perfect that nothing was to be found in his room, after his death, but his worn-out clothes and his blood-stained chain and discipline.

June 18.

1. Father Robert Plowden, an elder brother of Father Charles, was born at Plowden Hall, in January, 1740. He was educated at St. Omers, entered the Society at Watten, in 1756, and was ordained Priest in October, 1763. For some time he acted as confessor to the Teresian nuns at Hoogstraet. His first mission in England was Arlington, Devonshire, which he served from 1777 till 1787, when he was sent to Bristol, of which mission he was the principal founder. On his arrival the only chapel there was a wretched room in a dismal court, called St. James' Back, which could accommodate only from sixty to eighty persons. He at once set to work and built the old Chapel of St. Joseph in Trenchard Street, which was opened on the 27th of June, 1790, with the adjoining presbytery and schools. No doubt the little chapel in St. James' Back was the first that had existed in Bristol since the "Reformation." Towards the end of Charles the Second's reign, Monsieur Jorevin, quoted by an old historian of the city, states that Mass could not be heard there, although it was a port frequented by many Catholics, Flemish, French, Spanish, and Portuguese. The mission was evidently created by the Society, for the only priest to be found there was a Jesuit of the name of Lalart, and no Father was resident in Bristol till Father Scudamore was fixed there in 1738 or 1744. Father Lalart probably visited Bristol from London, or Tunbridge; he died in 1743.

Father Plowden served Bristol for nearly thirty years; he was much respected and beloved by the Catholics and the inhabitants generally. In character he was frank, disinterested, zealous, and exceedingly charitable to the poor. To his indefatigable exertions the missions of Swansea and the South Wales District owe their existence. Father Plowden was removed to Swinnerton, belonging to the Fitzherbert family, in the Midland District, at

the recommendation of his great friend, Bishop Milner. But on the 4th of July, 1820, he retired to Wappenbury, Warwickshire, where he died on the 17th of June, 1823, at the age of eighty-three. He renewed his vows in the English Province as a Professed Father, on the 7th of February, 1807. Some years after his death, his great-nephew, Mr. William Plowden, erected a monument to his memory in the Wappenbury Catholic burial-ground.

2. On the 18th of June, in the year 1675, died Father Joseph Anthony Poncet, a Frenchman. From his earliest years he was spoken of as a very saintly youth, and after he became a Religious, at the age of twenty, he continued to advance daily in perfection. Father Champion dwells with great admiration on the strength of his faith, his tender piety, his evangelical simplicity and humility, and together with these his detachment from self and his close union with God. From the first he had been favoured with extraordinary graces, and he was an especially beloved child of the Blessed Virgin. Although he possessed great mental gifts, he begged earnestly for and obtained the mission of Canada, and during eighteen years devoted himself to the conversion of the Indians with apostolic zeal. All this time his life may be said to have been a continual martyrdom, and having fallen into the hands of the Iroquois, he suffered frightful tortures, for they mutilated his body and covered it with wounds. When first seized he wore over his heart a paper written with his own blood, and containing a list of our martyrs, followed by a fervent prayer that our Lord would add him also to their number. Even under torture he offered up each one of his members to our Lord in sacrifice, and intoned the *Veni Creator* and the *Vexilla Regis.* To his great sorrow his life was spared, and he remained ever after fully persuaded that his unworthiness in the sight of God had been the sole cause of his being deprived of the crown of martyrdom.

On his return to Europe, Father Poncet was sent to Loreto as Penitentiary, in the French language, and spent there most part of the day and

night in ministering to the pilgrims and in meditating on the hidden life of the Holy Family at Nazareth. In order to supply the loss of the suffering and mortification which he had valued so much in his beloved mission of Canada, he took the discipline with greater frequency than before. For nearly twenty years he wore by day and night a terrible garment of chain mixed with horse-hair, and it required an order of obedience to induce him to remove this during the last year of his life. Thirsting anew for more active work in saving souls, he again begged to be sent to foreign missions, and received directions to proceed to the islands of South America. Exhausted at last by labour, he died in the Island of Martinique, when he was sixty-five years of age, having spent forty-five years in the Society.

June 19.

1. Quite satisfactory evidence exists that BLESSED THOMAS WOODHOUSE, the noble proto-martyr of the Elizabethan persecution, was received into the Society shortly before his execution at Tyburn. He was a native of Lincolnshire, and was ordained a little before the death of Queen Mary, which occurred in 1558. Having been presented to a parsonage in his own county, he resigned it for conscience sake upon the change of religion by Elizabeth, and retiring into Wales became tutor in a gentleman's family. He withdrew from this post also, for a like reason, and was soon afterwards arrested and committed to the Fleet Prison, where he seems to have remained, except for a brief interval, until his death. He was too poor to make any extra payment, and had to live on charity like the other pauper prisoners. His affection for the Society was so strong that, in the absence of Jesuits in England, he wrote to the Superiors in Paris earnestly entreating admission into the Society, or at least a share in its merits and Indulgences if deemed

unworthy of actual membership. The answer sent must have been a favourable one, for we are told by Father Henry Garnet, in a letter to the Father General, that Father Woodhouse "was so animated by the news of his reception into the Society that he sat down and wrote to Cecil exhorting him to persuade the Queen to submit herself to the Pope. He then wrote divers papers persuading men to the true faith and obedience, which he signed with his name, and threw them out of the window into the street." Father Thomas Stephenson, in his *Life of Thomas Pounde, S.J.*, likewise states the fact that the Martyr enrolled himself in the Society of Jesus. Stowe mentions that he was arraigned in the Guildhall, on the 16th of June, 1573, and condemned of high treason, and that he was hanged and quartered on the 19th. During his imprisonment he omitted no duty of charity and piety, and so great was his sanctity and integrity of character that his keeper allowed him to make secret excursions to his friends day by day, and gave him the freedom of the prison. He said Mass daily in his cell, exhorted his fellow-prisoners to constancy with wonderful effect, secretly visited the sick and poor, confirmed the vacillating, and rebuked those who were obstinate. He was fearless of any danger arising from the circumstances of the times, for his highest desire was to shed his blood in the cause of the Church. He received his sentence with unflinching courage, with an unchanged and serene countenance, considering it as the greatest favour he could receive from the hands of God. The manner in which it was carried out was marked by especial brutality.

2. In Lisbon, on the 19th of June, 1588, died Father Robert Rochford, a native of Wexford. He entered the Society at Rome in 1564, and in 1567 went to Dillingen to study under the supervision of Blessed Peter Canisius. In 1575, Father Rochford was teaching a school in Youghal, along with Father Charles Lee. Dr. Tanner, at that time Bishop of Cork, thus wrote to the General of the Jesuits, in 1577: "Fathers Charles Lee and

Robert Rochford are spreading the best odour of their Institute in Youghal, where they teach school, and with great industry train their scholars and the townspeople in the knowledge of the Christian Doctrine, in the frequentation of the Sacraments, and in the practice of solid virtue." Father Henry FitzSimon, in a work published in 1611, speaks of him as one of those Irishmen who "by their pains advanced the public good of their country, leaving their glorious memory in benediction, by whom our said country hath received many rare helps and supplies, especially in these latter days, to the great advancement of God's glory and the discomfiture of heretics." Father Rochford was a gifted linguist, and according to Stanihurst, a learned divine, a sound philosopher, and a man of varied research. He laboured seven years in Lisbon, to the spiritual advantage of the Catholics of Ireland, England, and other countries, who travelled thither, and whom his skill in many languages enabled him to instruct and assist. His death occurred at Lisbon, after a life spent in various trials, dangers, and sufferings.

June 20.

1. The Right Reverend Leonard Neale, the second Archbishop of Baltimore, was a native of Maryland, born on the 15th of October, 1747. When he had attained the age of twenty, he entered the Society at Ghent, in 1767. He returned to Maryland at the time of the Suppression, arriving there in 1783. He was appointed Rector of Georgetown, and on the 7th of December, 1800, was consecrated Coadjutor to Dr. Carroll, Bishop of Baltimore. On the death of that venerable founder of Episcopacy in the United States, Dr. Neale succeeded him in the Archbishopric, but within two years he received his own summons, in the year 1817, and was buried in the Visitation Convent at Georgetown, leaving behind him a great repute

for sanctity. Archbishop Neale was a man of profound asceticism, and rigid in applying to the education of the young that system of training in mind and heart to which he owed his own piety, learning, and solidity of character. The Convent of the Visitation, the second religious institute of women in the United States, was founded by him, and to its support he devoted his own private means. The Archbishop had six brothers, and of these four took vows in the Society, a fifth begged to be allowed to do the same before his death, but was deemed too young, and one only remained in the world to hand on the family name. To no other family did the Church and the religious life owe so much in those days of the spread of religion in America, as to this distinguished type of the original Catholic families of Maryland.

2. Father John Butler, the tenth Lord Cahir, set a very noble and unique example of humility and of fidelity to his religious vocation in his resolute renunciation both of the honours of the world and the dignities of the Church. He was born on the 8th of August, 1727, educated at St. Omers, and admitted into the English Province of the Society in 1745. He received the Priesthood at Liege in 1758, and took the four vows of religious profession. Making but little account of his position as heir to the Barony, he embraced that of a poor and humble missioner, being sent across to England and placed in charge of the chapel at Hereford, where he arrived in 1760. The mission was very poor, and Father Butler was enriched by the sum of £4 10s. as half a year's salary, on which to begin housekeeping. In 1778, his relative, Dr. James Butler, Archbishop of Cashel, announced to him by letter that, under the circumstance of the suppression of the Society, three Archbishops and twelve Bishops of Ireland had signed and sent a *postulatum* to Rome, recommending him as the most worthy person to fill the see of Limerick. Father Butler's answer was worthy of the man. "You will not easily," he writes, "conceive my confusion and uneasiness

in reading the contents of your letter. . . . I should act a very bad part indeed if I did not decline the proffer of such an important station, thoroughly conscious of my incapability and want of every requisite quality to execute the duties of such an office." Later on he expresses his determination to oppose such an appointment by every respectful means in his power. As the Archbishop's reply was more cogent than before, and stated that the nomination had been confirmed by the Holy See, and that the Bulls had actually arrived, the tender conscience of the good Father took alarm lest he should be resisting the will of God, and he gave a partial and enforced consent, stipulating at the same time that "whenever the Society of Jesus shall be restored, he shall be at full and perfect liberty to re-enter the same, and retire again to his College—the seat of virtue and of real happiness." His increasing anxiety and distress of mind soon convinced Father Butler where his vocation really lay, and he again wrote absolutely and decisively declining the offered dignity. In the following month he returned to Hereford, to the great joy of his flock and of his friends. Here he died in his dearly-loved obscurity on the 20th of June, 1786.

June 21.

1. Father Richard Norris, son of Mr. Norris, of Speke, in Lancashire, was born in 1658, and during the year 1677, entered the English College in Rome, for his higher course of studies, when nineteen. After receiving minor orders he left for the Novitiate at Naples, in 1680; and was Professed in 1695. He served the Devonshire mission for many years, and most probably resided at Exeter during the short reign of James II., at which time a chapel had been built. The revolution of 1688 led to its complete demolition, and Father Norris narrowly escaped with his life. The Annual

Letters relate that, judging it unadvisable to expose himself to the violence of the soldiery and townspeople, he attempted to elude them privately, but fell in with the patrols and scouts, one of whom levelled a blow at his head with a battle-axe. The stroke was averted by a comrade, and Father Norris escaped unharmed. That night he spent on the bare floor of a ruined hovel, and the next day the soldiers were, as he heard, on the look-out for him, a considerable reward having been offered for his capture, and his friend of yesterday having promised to betray his place of concealment. He moved off in another direction, and spent two days in a damp and miserable room exposed to the rain and wintry cold. Hearing that the soldiers had quitted Hereford, he returned to the town, a distance of sixteen miles, under drenching rain and along almost impassable roads. Here he found matters still worse than before. The houses of the Catholics had been carefully searched, and two hundred gold crowns were offered for his head. He again stole away from the place in the middle of the night, and on this occasion his life was manifestly preserved by Providence. Though all the paths were occupied by armed patrols along the thirteen miles he had to travel, he was neither arrested nor even opposed. After six months' absence he came back once more, but was again obliged to retire before the obstinacy of the pursuit. This time he was recognized, his lodgings were ransacked, and he himself made his way over the roofs of the adjoining houses. On another occasion he was actually within the grasp of the soldiers, but once more managed to elude their utmost vigilance. In the Catalogues of 1701 and 1704 his name occurs as Superior of the District, and in 1706 he was moved into Suffolk, where he died on the 21st of June, 1717, aged fifty-nine.

2. Father John Heaton, *alias* Brown, was born at Heaton, in Lancashire, in the year 1601. Being the child of Protestant parents he was brought up in heresy, until he was sixteen, when he was converted to the Faith by his uncle, Lawrence Anderton, or Scroop, a member of the Society

of Jesus. By him he was sent to St. Omers, and supported there without the knowledge of his other relatives. From that he went to Rome in 1620, and was admitted into the Society at the Novitiate of S. Andrea in 1626, proceeding to his Religious Profession in 1640. When sent into the English Province about the year 1633, he was placed in the Suffolk District, and while spending his whole religious life in it, he was twice appointed its Rector. He died at Redlingfield Hall, county Suffolk, aged eighty-two, on the 26th of June, 1683. On the mission he was generally known as Father Brown, though he joined the English College, Rome, under the name of Parker, and was so styled in the Province Catalogues. The Annual Letters state that he died most piously, after a long apostolical life passed in assiduous labours. He deserves especial mention for the many conversions to the Church which he effected, and in the various positions which he held he gained the esteem both of externs and of his brethren. In his private life as a Religious he was venerated by all, and his memory was long held in benediction, for the fruit of his ministry was most abundant and lasting.

June 22.

1. Father John Worsley, a native of Cheshire, was born in 1658, and entered the Society in 1677. After the usual course of study he was ordained Priest, and sent to the English Mission. He was arrested at Berwick in the Orange Revolution, and committed to prison, where he endured intense sufferings for more than two years. During nineteen months he was confined in a very damp dungeon under ground, and was never once permitted to see another priest. Every feeling of humanity seems to have been stifled by his keepers, but he himself rejoiced in his sufferings and privations, and regarded his chains as ornaments and jewels. He was

removed at length to the Court of King's Bench, London, and there tried and acquitted. The Annual Letters record that in order to increase his punishment, two felons were locked up in the same cell with him, one of whom was an obstinate heretic, and died there covered with ulcers. The poor Father was oppressed by hunger, for the pittance of bread given him was not half enough to support life. The people had been excited by the various ministers to such a pitch of fury against the very name of Jesuit, that he was unable to procure any bed-covering, and when at length some was obtained, his charity was so great that he insisted on sharing it with a Catholic soldier, who without this protection would have perished from cold. To these trials was added the discovery that a number of toads and snakes had been bred in his damp cellar, and in order to keep these at a distance he had to use a chafing-dish containing charcoal, as long as his means allowed of his doing so. He was three times called to the bar for trial, and would undoubtedly have been sentenced and hanged, but for the absence of two constables who had apprehended him, and were acquainted with his personal appearance. On recovering his liberty in London, he is supposed to have retired to the Court of King James, at St. Germains. He probably died soon after this, as his name does not appear in the Catalogue for 1700.

2. Father Richard Gibbons was born in 1549, studied in England, and made two years' philosophy at Louvain. He joined the Society in 1572, and took the four vows at Coimbra in 1591. He taught philosophy and mathematics for thirteen years, dividing his time between Italy and France. He was next appointed Professor of Canon Law and Hebrew in various colleges, and at one period held the offices of Prefect of Studies at Louvain and preacher at St. Omers. In fact few literary men have been more indefatigable or more widely and variously employed both as professor and author. He died at Douay, on the 23rd of June, 1632, aged eighty-three.

June 23.

The Venerable Thomas Garnet, martyred at Tyburn, was the son of Mr. Richard Garnet, a noble confessor for the faith, and the nephew of Father Henry Garnet. He was born in London in the year 1574, and when still sixteen was sent by his parents to St. Omers, in order to preserve him from all evil influences. After making his studies with great diligence and success, he went, in 1595, to the English College at Valladolid. Having spent four years there and been ordained early on account of weakness of health, he was sent back to England, along with the Benedictine, Father Mark Barkworth, and laboured for nearly six years on the English Mission with great fruit of souls. Having long desired to enter the religious state he applied to his uncle, then Superior, for admission into the Society, and was at once received, in 1604. When about to start for the Novitiate in Belgium, he was seized at the port along with Father Henry, and while the latter was sent to the Tower, he was imprisoned in the Gatehouse. Though no cause of suspicion even could be brought against him, he was kept in close confinement for eight or ten months in the Tower, to which he had been moved. Here from lying on the bare, damp, and frozen ground in his loathsome cell, during the severest part of the winter, he contracted acute rheumatic pains and a form of sciatica which afflicted him for the remainder of his life. He was banished two years later, and in February, 1607, joined the Noviceship at Louvain. He took his vows in the same year, his long confinement having been considered as sufficient probation. Being soon after sent back into England, he was betrayed by an apostate priest and was conducted under escort to London and placed again in his former prison, at Westminster. Being urged with bitter threats to sign the new oath of allegiance he absolutely refused, and raising his eyes to Heaven declared

his perfect readiness to offer his life for Christ, seeing that death was his only ambition. As long as there was even a faint prospect of his life being spared, he continued in great trouble of mind, but the moment that his fate was sealed he was overwhelmed with joy. The last two days of his life were spent by him in an underground cell called Limbo, where he lay heavily chained and handcuffed. In this dark cell he was found rapt in prayer, his eyes brilliant with a heavenly light, reflecting the interior joy of his soul. As he approached the hurdle upon which he was to be dragged to Tyburn, he blessed it and gladly stretched himself upon his rude bed. When the hangman came to remove his outer clothing he began to assist him with ready cheerfulness. He begged the Catholics who were present to pray for him, while, in his turn, he promised to pray for them, endeavouring at the same time to kneel down in the cart. He was engaged in reciting the *Veni Creator Spiritus* when the ladder was removed, and his body was allowed to remain hanging until quite dead. Father Thomas Garnet was executed on the 23rd of June, 1608, in the thirty-fourth year of his age.

June 24.

1. Father Edward Laithwaite was born at Wigan, in Lancashire, about the year 1583, and was brought up a Catholic until the age of sixteen. He then went to London, intending to pass over to Douay, but was persuaded to apprentice himself to an apothecary, under whose care he remained for seven years, with the result that he lost his faith. Hearing that his brother, Father Thomas Laithwaite, was confined in Exeter gaol, he readily went and spent eight days with him, hoping to induce him to give up his religion. The visit ended, however, in his own enlightenment and reconciliation to the Church. In the fulness of his gratitude for the infinite mercy of God towards

him, his soul was now inflamed with an ardent desire to become the instrument of salvation to others. He went to Rome in 1608, was ordained in 1612, and joined the Society in 1615. He was, in the first instance, sent into Spain, where he showed himself to be a man full of zeal and charity, and most exemplary in his spirit of obedience to Superiors. He enjoyed robust health, and never spared himself in any duty or hardship. The Catalogue for 1621 places him as a missioner in the Hants and Devonshire Districts, of the latter of which he was for some time Superior. He died on the 24th of June, 1643, at the age of sixty.

2. Father William Hurley was a native of Kilmallock, in Ireland, and was born in 1604. He entered the Society in Portugal, and became a Professed Father. He made a careful study both of Philosophy and Theology, devoting four years to each subject. He was, at the same time, a good scholar and an able linguist. In 1639, he was sent to the Irish Mission, and in 1648 appointed Superior in Limerick for three years. His mission life extended over thirty-six years, of which period six years were spent as an exile in Spain. In 1666, we hear of his being chaplain to a nobleman, probably a relative, who lived about twenty miles from Limerick, and when there he acted also as missioner. Father Hurley is described as having been exceedingly pious, and a great observer of religious discipline. He was noted for his charity and humility. He died in Ireland on the 24th of June, 1682.

3. At Killaloe, in Ireland, on the 29th of June, 1795, died Dr. Laurence Arthur Nihell, Bishop of Kilfenora. Born in Limerick, in 1726 or 1727, he entered the Society in 1754. He belonged to the very ancient and highly respected family of O'Neill, and was a near relative of Baron Harrold, Colonel of the Regiment of Koeningsfeldt, in Germany, and of Colonel Nihell, of Dillon's Regiment at Fontenoy. In 1762 he was, by

Papal authority, inducted Parish Priest of Kathkeale, and after the suppression of the Society was, in 1784, consecrated Bishop of Kilfenora. Previous to this, in 1778, the Archbishop of Dublin tried to have Father Nihell appointed Bishop of Limerick, while the Archbishop of Cashel and his friends supported Father Butler (afterwards Lord Cahir), another ex-Jesuit. These facts serve to indicate the high esteem in which this Father was held by the ecclesiastical authorities in Ireland. Father Nihell was a holy Religious and an accomplished scholar. In 1770 he published a work entitled *Rational Self-Love*, and was in addition the author of an unpublished work on the *History of the Redemption of Mankind*, the MSS. of which, as also a work by his brother James on *The Life and Doctrines of Christ*, are preserved in the Archives of the Irish Province. He was buried in the old Cathedral of Kilfenora, where a tomb was erected to his memory.

June 25.

In some town on the Continent, about the end of the year 1578 or beginning of 1579, died Father David Wolfe, a native of Limerick. He may be looked upon as the pioneer Jesuit of the Irish Mission, having been the first member of the Society, after Fathers Brouet and Salmeron, to labour in Ireland. After having spent seven years in Rome, and been Rector of the College of Modena, he was, at the instance of Pope Paul IV., who made him Apostolic Nuncio, sent by Father Lainez to Ireland, where he landed at Cork on the 20th of January, 1561. On hearing of his arrival vast numbers flocked from places at a distance of fully sixty miles to receive his ministrations. Cardinal Moran speaks of him as "one of the most remarkable men who, during the first years of Elizabeth's reign, laboured in the Irish Church to gather together the scattered stones of the sanctuary." He came to Ireland

with plenary powers from the Pope to learn what sees were vacant, and to recommend fitting persons to fill them. Moreover, he was charged to visit the leading Catholics of the kingdom, especially those who were of chief power and rank, to visit the Bishops and Parish Priests, to establish grammar schools, provide teachers, found, if possible, monasteries, hospitals, and places of refuge for the poor, and to inform the Holy See of the real condition of the Irish Church. He was also empowered to establish an Irish University in conjunction with the Primate. In 1567, the Primate and Father Wolfe were arrested and imprisoned in the Castle of Dublin. In the following year Pope St. Pius V. wrote to his Nuncio in Madrid: "We have been informed that our venerable brother, the Archbishop of Armagh, has been cast into prison . . . and that our beloved son, David, of the Society of Jesus, is also closely confined in the City of Dublin, and that both of them are treated with the utmost severity. Their sufferings overwhelm us with affliction on account of their singular merit, and their zeal for the Catholic Faith." Father Wolfe endured the sufferings of a loathsome prison for five years, after which he made his escape to Spain, accompanied by Sir Rice Corbally. In 1575 he again returned to Ireland, where, for the three following years, he laboured among his afflicted countrymen. His portrait is preserved in the Irish College at Salamanca. Father Hogan asserts that he died in the county of Clare, in Ireland.

June 26.

Father Roderick Roberts, a native of Carnarvon, was a missioner and probably Superior at Welshpool, Montgomery. He was born in 1645, entered the Society in 1666, at Watten, and took his last vows on the 2nd of February, 1677. He was sent to the Residence of St. Winefrid's, North Wales, in 1675, and stayed there for many years, serving both at Holywell

and Welshpool. He is mentioned in 1679 as one of three Fathers who in those parts survived the shock of the Oates' persecution, but were kept in a state of constant alarm and peril. In 1688, Father Roberts had an exceedingly narrow escape at the time of the Orange outbreak, when the Residence and chapel of Welshpool were plundered and destroyed by a mob. The event is noticed in the Annual Letters for that year. It seems that he was living at the Residence of St. Winefrid and labouring as a missioner with great fruit to souls, when after the flight of King James II. the people from the neighbourhood, excited by a false rumour that the Irish soldiers were threatening an onslaught on the inhabitants, rushed straight to the Father's house, and after making a hurried search for the chapel, plundered it, and almost entirely stripped it of its sacred furniture. Part of their plunder they shared in common, but seizing upon the Crucifix, they dragged it along the ground to the market-place and there burnt it in a slow fire. The missioner's library met a like fate. A few days after a troop of soldiers marched through the town, and as some of them were acquainted with Father Roberts, forty men were told off to guard the place. This they did for the space of six weeks, but ended by robbing it of almost everything that had been left behind, and carrying off their booty.

Meanwhile the poor Father was compelled to move from place to place, living either in some ruined hovel high on the hill-side, or else during the day lying concealed in ditches or thick woods. Although for the greater part of two summers he had to pass the night out in the fields, yet by the great providence of God his health did not suffer. He had many hair-breadth escapes from arrest. Information having been given on one occasion to two officers that he was in hiding at a certain house, a company of soldiers was sent to seize him, but the Father, warned of the danger, got off safe, even after the house had been beset on all sides. At another time, when a troop of soldiers had been sent to take him, and had quite unexpectedly rushed into the house where he was, he escaped, though with great

difficulty, by a secret doorway. His adventures of the like kind were in fact too numerous to recount. A pursuivant, who threatened with death a lady for shielding the Father in her house, was himself very shortly after desperately wounded in an affray, and died very miserably. Father Roberts, however, outlived all his troubles and found rest at last in the College of St. Francis Xavier, of which he is recorded to have been Rector, both in 1701 and 1704. He died in the same College on the 26th of June, 1721.

June 27.

On the 28th of June, in the year 1592, died FATHER THOMAS METTAM, a notable prisoner for the Faith, who found his apostolic work prepared for him in the different prisons in which he was confined, and who was deeply venerated by all English Catholics. He was probably a son of Sir Thomas Mettam, and was born in the year 1532. After completing his education at Douay and Louvain, he became a man of varied and profound erudition, taking the Doctor's Cap in Philosophy and Theology. He was held in the highest esteem by Dr. Allen, who sent him upon the English Mission in 1574. Notwithstanding his great natural ability and careful training, Father Mettam's subsequent career was one of lifelong imprisonment in various loathsome dungeons. He was in the first instance confined during four years in the Tower of London, where the foulness and squalor of his cell brought him to the verge of the grave. At the end of that time, the Privy Council, fearing lest he should escape their hands too soon, with a cruel and treacherous clemency so far relieved his sufferings as to place him in another prison where he was treated with a little less rigour, and being allowed better food recovered somewhat his bodily strength. Though still in confinement he wrote to his intimate friend, Father Darbyshire, most earnestly petitioning

to be admitted amongst the sons of St. Ignatius. His request was granted, and the circumstance of his close incarceration rendering his formal admission impossible at the time, Rev. Father Mercurian virtually received him into the Society. "We receive you," wrote the General, "into our fold and unite you to the body of the Society in every respect, and embrace you in spirit as a true member of it, and make you a sharer in all our labours, merits, and privileges." Father Mettam was not long permitted to enjoy his more commodious quarters. When partially restored to health, the Council began to transfer him frequently from one prison to another, having discovered that after a time the gentleness and sweetness of his manner, and his many shining virtues and merits invariably softened the hearts of his gaolers towards him. Thus he was changed from a prison in which his treatment was more humane in order to be delivered over to the tender mercies of another keeper too ready to heap on him every kind of outrage and abuse. But each change to a new prison only gave the servant of God fresh cause for gratitude and consolation. Besides increasing his suffering and merit, it also presented him with a new opportunity of exercising his zeal amongst the prisoners and their gaolers. Both the one and the other, after at first loading him with insults and reproaches, owned themselves conquered by the sermon which his devout life and pious example ever preached to them, declaring him to be a holy man, whose influence had greatly benefited their souls. Whilst the Council was thus unconsciously extending the sphere of the zealous Father's ministry, he felt himself able to do more good in his prison than others could who were working outside in the heat of persecution. He was training a constant succession of converts who when set free became preachers to others, while at the same time numbers flocked to him from the world outside for consolation and spiritual direction. It was in truth the discovery of this that led to Father Mettam's removal to the distant and pestiferous Castle of Wisbeach, where the officials were men of especial harshness and cruelty. Within the prison he could still work for the good

of souls, and combine with other Jesuits in carrying out much of the discipline of the religious life. Seventeen consecutive years of confinement, suffering, and trials of every sort had, however, gradually worn out his constitution, and he placidly rendered up his soul to God, venerated by his fellow-prisoners, who formed a company of noble champions of the Faith, while his own lifelong, though bloodless, martyrdom brought great glory to the holy cause for which he died.

June 28.

The 30th of June is indeed a red-letter day for the English Province, seeing that on this day it celebrates the glorious martyrdom of five Fathers of the Society, who have been declared Venerable, and who were executed at Tyburn in the year 1679. Unwilling to omit or curtail a fitting notice of each one of these, we have devoted to them the three concluding days of the month.

1. The first of these noble confessors of the Faith, the VENERABLE THOMAS HARCOURT, or WHITBREAD, claims precedence as having held the office of Provincial. He was born in Essex, in the year 1618, began his noviceship in 1635, and was Professed in 1652. He was sent into England about the year 1647, and two years afterwards was engaged chiefly in the Suffolk District, of which he twice became the Superior. At another time he was placed over the neighbouring District of Lincolnshire, his missionary work in the whole country extending over a period of thirty-two years. It was during his visitation, as Provincial, of the Belgian Colleges of the English Province, that Titus Oates was refused by him admission into the Society. On venturing over into England to attend the triennial meeting of the Province at the Duke of York's residence in St. James's Palace, in 1678,

he was seized, along with his Socius, Father Mico, within the precincts of the residence of Count Egremont, the Spanish Ambassador, in Wyld or Weld Street, and after a little delay caused through illness, was carried to Newgate and indicted for high treason. He was not, however, found guilty until the following year, when he was condemned to death, and with his four companions was executed at Tyburn. As Provincial, Father Harcourt gave proof of considerable administrative ability, and courageously surmounted all difficulties by the help of his unfailing confidence in God. During the trying times in which his lot was cast, he afforded a rare example of humility and patience, and would often beg his brethren to admonish him whenever they observed any fault in him.

2. The Venerable William Barrow, *alias* Waring, who stands second in our list of martyrs, was a native of Lancashire, and when a boy was sent to the English College, St. Omers. He entered the Society at Watten, made his Tertianship at Ghent in 1642, and was Professed in 1646. He came to England in 1644, and laboured on that arduous and perilous mission, probably in the London District, for thirty-five years, deservedly winning the love and esteem of all who knew him. He was Procurator of the English Province in 1671, and remained for seven years in that office, when he was appointed Superior of the College. Although exposed to constant danger of arrest, and obliged to change his lodgings, dress, general appearance, and even his name almost every day, he remained resolutely at his post in order to render every possible temporal and spiritual assistance to his brethren, refusing to avail himself of any opportunity of making his escape. He was at length betrayed into the hands of the pursuivants, was placed in chains, and when brought before the Privy Council, his white hairs and venerable appearance excited the commiseration of many of its members, and of the King himself, who wished to extricate him from his perilous position. As the old man, however, declared, he had for twenty years been praying for that

moment, and now rejoiced that God had granted his earnest desire. It may well be said that in his death he was as truly the victim of his great charity in striving to save the lives of others, as he was a victim of his own staunch fidelity to the Faith.

June 29.

1. Of our Fathers martyred at Tyburn on the 30th of June, we commemorate to-day the VENERABLE JOHN CALDWELL, commonly known as FENWICK, who belonged to the county of Durham and was born in the year 1628. His parents were Protestants, but on attaining riper years he was reconciled to the Catholic Church. He made his studies at St. Omers, was received into the Society in 1656, at the age of twenty-eight, and came to the English Mission in the year 1675. During the fourth year of his ministry he was seized in the dead of night, was committed along with Father Ireland to Newgate, and subsequently tried and condemned after a long incarceration. His patience had been amply tried in prison, for the iron bolts fastening the fetters that bound his limbs had so eaten into the flesh that amputation was seriously thought of, through fear of the wounds mortifying. The serenity of countenance which he preserved during the reading of the sentence, showed how completely his soul was prepared for death, and he displayed equal constancy at the place of his execution.

2. The VENERABLE ANTHONY TURNER, son of the Protestant Rector of Dalby Parva, in Leicestershire, was the fourth of our Fathers who suffered at Tyburn on the 30th of this month. He was born in the year 1629, and was educated at Cambridge. He became a Catholic, went to Rome to repeat his studies, in 1650, and leaving it three years after, entered the Novitiate at Watten. While at the English College, his fellow-students singled him

out as the most perfect model of virginal modesty, of fervent devotion, and of openness and candour of soul. He left for the English Mission about the year 1661, and passed his whole missionary career in the Worcester and Warwick Districts, being Superior there at the time of the Oates' Plot. In this field he laboured for eighteen years, gathering in a full harvest of souls through his talent in preaching and in controversy. Father Turner was filled with the most ardent desire to suffer for Christ, and seems to have invited rather than shunned the danger of seizure and imprisonment. We read that he hastened to London when the heat of persecution and probably the order of Superiors obliged him to leave his mission, as though he was being urged by a kind of divine impulse. When there he could neither find any Fathers in London at the time to assist him, nor could he see any means of crossing the Channel. And so, being driven to the last extremity, he voluntarily surrendered himself into custody, as he stated with his own lips in his dying speech. The magistrate committed him to the Gatehouse Prison, and he was arraigned and condemned to death as one of that noble band of martyrs. The Summary of the Deceased Members of the Province tells us that at his death he was fifty years of age, that he was "indefatigable in labouring for his neighbours' salvation, and an implacable enemy to the heresy of the erring," and that he "possessed a special gift in reclaiming bad Catholics to their duty. In a word, without making any external display, he was a very treasure-house of hidden virtue and learning."

June 30.

The Venerable John Gawen, or Gavan, was the fifth and last victim slain on this day out of hatred against the Catholic Faith. He belonged probably to a Wiltshire family, and was born in London in the year 1640. He was educated at the College of St. Omers, where he was beloved and

esteemed as an angel, and was generally called by that title. After petitioning for admission into the Society, he wavered in his purpose until the Divine Providence restored his good intentions, and he entered the Novitiate at Watten in 1660. He studied at Liege, and then in Rome, and in 1671 he was sent to England and stationed in Staffordshire, where, as was anticipated, the eloquence and great fervour of his preaching led to many conversions. At Wolverhampton especially, then called "Little Rome" from the number of Catholics living in it, the rich and musical tones of his voice were compared to those of a silver trumpet, and his very winning manner greatly moved his hearers. He was most studious in preserving purity of conscience, never harbouring an uncharitable thought in his mind, and with the utmost candour he laid his whole soul open to his Superior. He had a very tender regard for the virtues of poverty and humility, and daily returned thanks to God that he had sprung from poor parents, and could claim no privilege of birth.

After eight years' mission work, in which by his sermons and disputations with Protestants he reconciled many persons to the Church, being falsely accused of a plot against the King, he resolved to go to London in order to seize some opportunity of crossing over into Belgium. He was, however, arrested in London, and taken before the Privy Council. In their presence he made so brilliant and forcible a defence of his own cause and that of his fellow-prisoners, that he very nearly secured an acquittal both for them and for himself. But the judges were pre-determined to accept and take their stand on the unjust and calumnious evidence of their witnesses, and so to pronounce sentence of death upon him. Father Gawen heard the words of his condemnation with the greatest joy and thankfulness, and on the day of his execution dressed himself with more care than usual, as one hastening to the nuptials of the Lamb. Arrived at the place itself, and standing with the rope already round his neck, he made a long and eloquent address to the people, which was listened to with breathless attention. In it he assured all present that he was entirely innocent of the offence laid to his

charge, and concluded with an acknowledgment of his Faith, his Priesthood, and his Religious Profession as a Jesuit, and with the expression of his readiness and desire to die for Jesus Christ.

Two short poems composed by him have been published, they are addressed to "Death," and to his "Soul." He also wrote some beautiful lines under the title of "The Remonstrance of Piety and Innocence."

Many miracles were wrought through the intercession of these five glorious martyrs, whose bodies were buried under the north wall of the churchyard of St. Giles'-in-the-Fields, Holborn.

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